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(For a description of the Committee's work and its representative character, see "A Committee Meeting on the Seven Seas" on page 40.)

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Report of the International Advisory Committee on

To the People of the Protestant Churches of the United States and Canada:

THE CHURCHES have already received many thousands of men and women returning from the experiences of war. Other thousands will soon come, and with the war's end they will be counted by the millions. We have been asked to tell what we think the churches should do to take account of the experiences from which these persons return.

We do this in all humility, knowing well how complex and difficult this problem is. The views expressed here come only from us, and from the several thousand persons with whom these problems have been discussed. Despite their limited representation, we submit them, for the problem is urgent, the issues cut deep into the churches' life, and now, as long ago, "the King's business demandeth haste."

The recommendations that we are to make rest upon our understanding of what the war is doing to persons engaged in it.

The war situation picks people up out of a small world and sets them down in a much larger one. For those with open minds, this means a larger view of life, while for others older prejudices and contractions of mind and spirit are but confirmed.

The comradeship of training and of combat, of pain and death, breaks down many barriers of class, race and religion that bulk so largely in civilian life, but not for all; for some, those old lines are drawn more sharply.

Men in wartime are torn away from the normal certainties in vocations, marriage, and cultural growth, while the substitute certainties and disciplines of military life often destroy some of the best values of civilian life.

For the inadequate preparation of mind, of attitude, and of habit with which men have had to face the tragedies that come to them in war, the church is all too seriously at fault. That it be less at fault in the future, even in the light of the inevitable tragedies of peace, is one of our heaviest concerns.

Men have worshipped successfully in a united church while at war. They have sensed the fact that the forces of evil operate unitedly on a world scale. Why, they

ask, must the churches of God, potentially the world's greatest force for good, operate dividedly?

A new and vital experience of religion has come to many men at war. What the percentage of such persons is to whom war has brought a profound conversion, no one knows. We do know that this is the one group the church can least ignore, for through it, a new church, under God, could come to be. The cry of the soldier, "Is religion—is Christianity real to all of us here? Give us Christ!" must not go unheeded in the councils and heart-searchings of the church.

We know that some entered war so well fortified in Christian faith and life that no evil influence could change them, while others entered so little fortified that no good influence was likely to alter them. Between these two is a vast number in all stages of opposition, indifference, ignorance, uncertainty, and partial commitment in one direction or the other.

The proposals below are intended to take account of the things that are happening to people through war. In humility and with a deep sense of urgency, we recommend:

1. That, with an impressiveness demanded by these times, the churches unitedly declare anew what they have always affirmed—their faith in God as revealed in Jesus Christ, their faith in his creative and re-creative purpose in life, and their faith in the redemptive and sustaining power that comes to men through fellowship with God in Christ and through sharing in his purpose. This is a basic need.

2. That the churches, separately and unitedly, seek to enlist their personnel and resources, present and prospective, in a concerted movement to lift the level of the life and service of their people to match such a faith.

3. That the church resolutely undertake to square what it practices for itself and advocates for the world with its own Christian message. We urge this for the sake of those within the church who will demand the most of it, especially those whom the war experience has moved to a high level of religious life. In race rela-

Journals **the Post-War Church**

T/4 NATHAN KOHN, JR.*
A.R.T.C.

tions, in regard to economic and social justice, in international affairs, in its world missionary program, which many of our armed forces have seen at first hand, this will demand more than the church has been willing to pay, but what it must pay, if it is to do its part amid the desperate needs of the world after the war.

4. That in such united effort the churches guide men in the enrichment of personal life. This will be done, we know, through old and tried means: private, family and public prayer, the use of the Bible, small cell groups for intimate fellowship, the evangelistic purpose and method, personal commitment, and other ways. The warming and sustaining fellowship of the church will be needed. We stress these since they are an eternal need and because through concerted effort multitudes could be brought to share in them. These must be undertaken in the light of new knowledge and of human needs rather than by employing the inadequate patterns of the past.

5. That the churches seek to correct the evils that spring from their divisiveness by doing more things together both on the national level and in the local community. For it is by concerted effort that the churches can make an impact upon their community and thus recruit a higher type of lay leadership, deal with community conditions that jeopardize moral life, direct the recreational impulse to constructive ends, challenge the spirit of heroism and the willingness to sacrifice in young men and women, and make the church not one competitive community agency among many, but the one that sets the center of values for all community efforts. Because so many community forces that destroy life operate on a united level, the churches dare not let divided effort leave them weak.

6. To these and other ends, we have specific proposals to make for the church's program of Christian education. We recommend:

- a. That churches get in touch at once with returning persons, not just on behalf of a program offered to them, but one which they may help to create.
- b. That special plans be made for those disabled in body, injured in mind, or broken in spirit, for to them, we know, religion, when wisely and lovingly brought, can have a healing power

above all else. The presence of these persons will but reinforce the need of a program of personal counselling and guidance for the entire church.

c. That the young adult and the youth programs of the churches be re-thought and re-built in the light of new needs.

d. That the adult educational program, in preaching and teaching, seek to save those who stayed at home from complacency and reaction, to interpret the new and prevalent "fox hole" and "life raft" type of religion, and to deal with controversial issues on the basis of the facts on both sides and of ultimate values.

e. That the churches make far better provision than in the past for helping young people to find the inner reinforcements and spiritual resources that will enable them to stand steady among the pressures and calamities of life, those of peace as well as of war.

f. That the challenge of full-time Christian service at home and also in the world field, be vigorously presented to returning men and women.

g. That the churches undertake a comprehensive program to center their educational work in the family and guide parents to be Christian teachers.

h. That in addition to the improved use of its old and tested methods, the churches together take hold boldly of new opportunities opening up through the radio, the press and visual aids.

i. That in training its teachers and ministers and those later to be such, first place must be given to the need of a vital religious experience that will appeal to those who have tested life in war.

j. That there be a vast extension of "personal work" in the best sense of the term, for many who will not readily fit into established patterns must be surrounded by the care of sincere, patient, and intelligent personal friendships.

We give these detailed proposals as the ones that seem most urgent to us. We pray that God will use us and our words, coupled with the efforts of many others, to challenge the church with the great opportunities facing it these days.

Respectfully submitted,
**Advisory Committee on the
Post-war Church**

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* Approval of final draft not received at time of publication.

Here they come—men and women home from war!

They bring their memories, their hopes, their needs.

**But they bring also the life-changing experiences
through which they have passed.**

What must the churches do to take account of these experiences?

"This is a basic need"

By Oliver J. Hart*

The churches must give these people—all people—the Christian faith about the meaning of life. (See Report, recommendation 1)

MEN AND WOMEN returning from the war are going to take an important place in our post-war world. What they think, and do, and want done, will count heavily in all phases of our life. The report of the representative committee on the preceding pages seeks to show what this fact means for the churches.

The first recommendation of that report particularly appeals to me because it is at this point that we come to grips with the real meaning of life. The committee proposes:

"That, with an impressiveness demanded by these times, the churches unitedly declare anew what they have always affirmed—their faith in God as revealed in Jesus Christ, their faith in his creative and re-creative purpose in life, and their faith in the redemptive and sustaining power that comes to men through sharing in his purpose."

The external reference on which all the recommendations are based is "faith in God as revealed in Jesus Christ." The moral order of the world is no mere by-product of human aspiration and feeling. It is a divinely ordained order of life. It is beyond man's ability to challenge or to destroy. Man either obeys or perishes. Man achieves his destiny when he responds to reality and brings his purpose in line with the universal purpose. This is made explicit in the last part of the recommendation.

Man is a creature made in God's image and destined to grow in the divine likeness. Too often he has tried to ignore that fact and to base his life on the theory that each man should desire more than he has thus far obtained. Our secular education, our social philosophy, our personal codes have too often been built upon insatiable desire. If desire is sovereign and our desires are unlimited, there are not enough material goods to go around and we can look forward only to violence, inequality, hatred and frustration.

But if we respond to reality, we can overcome race prejudice, a selfish commercialism and a narrow nationalism. With God, we can see other men as our brothers. Life is not moving to an anti-climax in which faith and hope and love are laughed out of court. Life is moving with Jesus who is the way, the truth and the life. To receive him as



Harold M. Lambert

The churches must impressively reassess their faith.

our Lord and Saviour requires an act of faith. To disbelieve him reduces history to a madman's delirium.

Because we believe that God reigns and that he has revealed his purpose to sum up all things in Christ, we call upon the churches "in a concerted movement to lift the level of life and service of their people to match such a faith." The united churches can supply the communal energy necessary to lift life to a higher level. It may be true that ordinarily groups act on a lower moral level than individuals, that here and there you may find an unselfish individual but you will never find an unselfish nation. History furnishes abundant evidence of this fact but history also furnishes indisputable evidence that a fellowship, with Jesus Christ as its center, has an ennobling effect upon every individual in it. A world-wide Christian fellowship

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is our ground of hope for enduring peace. A dynamic and creative Christian church is necessary for a Christian order of life. Now is the time for the local church to be at its best and for all inter-church agencies to lead us in avoiding duplication and in putting first things first. In putting first things first, we believe that the time is ripe for the churches

unitedly to declare their Christian faith and to do so "with an impressiveness demanded by these times." This calls for a united effort that must be undertaken by persons and agencies outside the scope of this committee. *That it must be done we are all agreed.* It is our hope that the report and articles in this issue will help toward that end.

Can the local church accept this task?

**The churches must challenge themselves and their people to
make their spirit and their practice match the high level of
their faith. (See Report, Recommendations 2 and 3.)**

By Harold Bosley*

THE ADVISORY COMMITTEE on the Post-War Church makes both a minimum and a maximum request of the churches, appreciating the fact that the actual deed will fall somewhere between them. I think we can be reasonably sure that the church will measure up to the minimum standard, "to be less at fault in the future" than in the past.

But the maximum asking is something else again. Can the churches "lift the level of the life and service of their people" to match their faith in a God, Christ like, creative, and redemptive? Several considerations suggest themselves as parts of an adequate answer to this query.

Let us not forget civilians!

The local church must work with all of her people, civilians as well as returning service personnel. The war has hit service man and civilian alike, and it has hit very hard blows. The problem of reorienting service persons to ordinary community life is real, but it is not one whit more real or pressing than that of the spiritual reconversion of civilians to the ways of peace. Life has not stood still for anyone over the last ten years. In my opinion, we are in danger of over-emphasizing the gap between the returning service man and the civilian. As I read the Report on the variety of reactions which the war has produced among soldiers, I am reminded that, to my knowledge, it has produced the same scattering of reactions among civilians. Some have been lifted to new heights of spiritual insight by the unbearable tragedy of war; others have embraced a miracle-centered religion with new ardor. Some want only to "get it over" and get back to pre-war days and ways; others are ready to strike their tents and seek a new homeland for human society. Some have found a new zest in the enforced but simpler patterns of living in home and community. Others are impatiently waiting for the coupon books to be turned in so once more they may indulge without hindrance every passing fancy and imperious desire. The war, in short, has produced at least as many problem-children among civilians as among soldiers, if

not, as I am inclined to think, a great many more. In a sense it has made all of us candidates for the status of problem-child by consuming our spiritual reserves. What Dr. Harry Emerson Fosdick said about the last war is true of this one too: "War feeds on idealism."

The local church must be prepared to deal with a gap, but it will be the very great gap between the pre-war and the post-war attitudes of most soldiers and most civilians alike. This gap is of much greater importance than the one which will exist between soldiers and civilians. It contains more promise than peril for the future if we are willing to deal with it in a firm way. Simply to recognize it is to place the local congregation on an equal footing once more. It will minimize, at the outset, the tendency toward uncritical sentimentalism about returning service personnel—an attitude which they detest as heartily as many civilians seem to enjoy it. It will recognize that the returning service men are of many interests and experiences. The town's leading lawyer who has served for seven years as the President of the school board may have fought on Iwo Jima with the recent high school graduate who worked after school and on Saturdays at Brown Brothers' grocery store. But back home, after only a comparatively short time they will drift apart. The church will have to deal with them then as it dealt with them before the war, as *persons*, with widely different needs and interests. It will welcome the returning member into a fellowship which is stirring with new problems and new possibilities. Let the local church, then, accept the problems of the veteran as a part of the total problem which it faces in its own life and program.

One among many possible examples of what is meant by "the total problem" is the recrudescence of miracle-centered religious faith. Some soldiers in fox-holes, some survivors of life-raft experiences, and some civilians, including at least one prominent preacher, have gone in for this sort of thing and have excited much attention. So much in fact that the church must give it immediate and careful attention. No one would deny that the crises of life may bring about genuine life changing religious

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experiences. But some of us are in danger of assuming that the reality of religious experience is directly proportionate to the amount of the apparently miraculous which can be clustered around it. The church must point out the fact that such beliefs have accompanied every period of crisis, whether war or earthquake or famine; that they arise on both sides of every battle line in war; that they are to be understood and dealt with as hallucinations born of extreme need and fear; that they are utterly irrational and non-ethical in character and, if accepted as true, would reduce religion to the memory of a great experience rather than being the fulfillment of a way of life.

We must face concrete problems

The local church must present the ideals of unity and community to its people as goals of a concrete social program. Not a new task, to be sure, but one thrust upon us with a new urgency today. Bishop Francis J. McConnell once observed that most of Christianity's troubles arise when you try to make the words flesh! Yet this the local church must attempt to do if it is to be guided by the maximum request of this Report. Several steps suggest themselves as being helpful in a realistic solution of the problem.

1) Face honestly the discrepancy between ideal and action. We cannot be reminded too often of the fact that we espouse the ideal of brotherhood in churches that preach and practice the principle of racial segregation; that we talk of world community yet incline either toward isolationism or imperialism in our thoughts about world order; that we summon the nations to abandon unqualified sovereignty, yet, too often cling with a selfishness masquerading as loyalty to the right of our denomination to do as it pleases in any community; that we proclaim the Christ who sent his disciples to the ends of the earth yet turn a deaf ear to the growing needs of the missionary program of the church. Such sins should be ever before us as the first step in a concrete effort to remedy them.

2) Inquire what can be done in the immediate neighborhood of the church to bring about greater unity and community in the social scene. The vigorous way in which many churches on the Pacific coast have sprung to the defense of the rights of Japanese-Americans is an illustration on a grand scale of what is meant. The National Conference of Christians and Jews will need a lot of local support if the rising tide of intolerance is to be thrown back throughout the country. Intolerance cannot be met "in the large" alone; it must be met face to face in terms of concrete incidents of daily life. The inter-faith and inter-race movements, now in their infancy, need much encouragement and support from ministers and key-laymen in order to become a mighty healing force in our torn life. Many Negroes believe that any resemblance between the racial policies adopted with ringing accents by national assemblies and the racial practices of local churches is "purely coincidental." Laboring men wonder whether the social creeds of the churches have much to do with the way the churches treat their stenographers, janitors, and printers. Each church would be benefited by having a social action committee whose job would be to keep the entire fellowship informed about local conditions which threaten unity, and about projects to further unity. This task should not be left to the minister alone, however

socially minded and prophetic he may be. It can be done best by a committee of laymen, made as representative as possible of the entire congregation. Some churches have had an intensely vital religious experience through deciding, after a thorough facing of what is involved, to receive a Negro or a Japanese family into membership.

3) Encourage persistent experimentation in such matters. The local church can neither shirk the task of finding the proper answers nor pretend that any given answer which she may suggest closes the matter. She must be both aggressive and humble as she seeks practical solutions for crucial problems. She needs the broad experience of returning service personnel in this effort. Having seen many different ways of meeting large problems in social relations, they will have a fund of new experience to contribute to the church. Not all of their experience will be assimilable, but what can be used will be of great value. They need to be in positions of responsibility in the church: on the official board; in the church school as teachers; on the social action committee. They should be made to understand that they are free to move in new directions in the search for new solutions to old problems, limited only by the moral principles and goals to which the church is committed. The returning service people may, however, exhibit a dismaying fondness for the old accustomed ways of doing things. During their absence some of them will have built up romantic associations around the old church and returning may resist strenuously any effort to try new patterns. In such instances it will be the responsibility of the pastor and those who have stayed at home to bring the ex-servicemen to see that "new occasions teach new duties."

4) Launch the largest adult education program in the history of the church. The time is here for the church to make a wider use of direct-action techniques as well as the time-honored ones of indirection. She must learn to use the radio and the press with real effect because they are the modern way of reaching the "unchurched masses," as we so glibly call them. If the study of the Bible is a good thing to have in the church school—and it is—it is a good thing to place at the disposal of every person who has radio in his home. The local church must take the initiative in rebuilding the adult sections of the church school, making of them real institutions of learning. The Christian view of life, of history, of God, of Christ, of the Church—all these are essential parts of religious education today. They need to be part of "the furniture of the mind" of the adult churchman if he is to rise to the full stature of the possibilities of Christian living.

This program of adult education must include much more than a study of the historical faith; it must serve as a keen introduction to the living present. The relevance of the Christian gospel to the problems of our day must be demonstrated without ceasing, both in word and in the life of churchmen.

Will the local church make the attempt to do these things? Many of them will—of this we may be sure. There will be a good deal of fumbling and many failures in the process, but these will be understood by all fair-minded men. The one thing that will not be understood by anyone is the failure to make the attempt "to square what it practices—and what it advocates—with its own Christian message."

Welcome back to the church

By Edwin T. Dahlberg*

The churches must welcome those returning from war with warm fellowship and services that take into account their new growth. (See Report, Recommendations 6a and 6j.)

In John's beautiful description of the Last Supper he says that Jesus rose from the table, laid aside his garments, and, after pouring water into a basin, began to wash the disciples' feet and to wipe them with the towel wherewith he was girded. (John 13:3-5).

The time is at hand when the Christian church must lay aside its garments. Denominationalism, ritual, and tradition must give way to the basin and the towel. For we are summoned of God to bathe the tired feet of the returning soldier.

There will be five broad classifications of returning service men and women: the physically disabled, the mentally broken, the spiritually shaken, the economically disinherited, and the completely healthy in body, mind, and soul. The fifth class will be in the majority—splendid American young people with shields untarnished, and a personal equipment that will enable them to render a matchless contribution to the kingdom of God.

We must necessarily be concerned with every group. Whatever the veteran needs in the way of reemployment, clinical care, or personal counselling, the church should be prepared to give. Organization towards that end should be effected now in every parish. It would be decidedly unfortunate if the returning soldier had to turn to the American Legion or to his labor union every time he sought to cash in on his G. I. bill of rights. It would be a calamity, too, if he had to depend on the psychiatrist alone for mental and spiritual healing, when the church of Jesus Christ has within its keeping such tremendous resources of forgiveness and hope. Phillips Brooks once said, "The main business of the Christian is the forgiveness of sins." We had better be about that business, with every pastoral and teaching ministry at our command.

Especially the healthy ones

The major concern of the church, however, should be directed towards the fifth group: that overwhelming majority of young people returning home, sound in body, mind, and spirit, eager to get at the job of living, and to build a better world.

Typical of that group is the young man of my own church who wrote from Holland, "The demonstration of sheer brute power over here is so convincing that it would be easy for us to develop a religion of nationalism after the war. We are going to be in need of a great many more people than the church now has, who can demonstrate the kingdom, the power, and the glory of God, if we are going to have a better world."

We have set up in our church a large committee representing all the official boards of the church, the church school, and the congregation at large, to enlist these young

men and women in active participation in the church life. On this committee we are appointing among others some of the war veterans who have already received their honorable discharge. One of the most interested workers is a veteran Ranger of the African and Italian campaigns, who returned some months ago with a Purple Heart award. He and his charming young Catholic wife were baptized into the membership of our church on Easter Sunday evening. He is a fine sample of the religious man-power that will be available for us at the close of the war, if we are on the alert now. Such young men should be elected to office on the governing boards of the church, and assigned to places of leadership in our church schools. They have directed military enterprises of unbelievable proportions. They have handled equipment worth millions of dollars. Above all, they have had insights into life and into death, as have few. They should be capable of setting up religious enterprises that will command the attention of the community. Indeed, some of them are returning home

Family groups are the church's greatest opportunity.

Harold M. Lambert



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with such a revulsion against our old human order, and so inspired with the love of God, that they may do more for us than we can do for them.

And the new homes

My own feeling is that the most important area of our church life to develop immediately is the young married people's group and the nursery departments. Dr. E. Stanley Jones said to a group of ministers in Syracuse a few months ago, "The most fruitful evangelistic field in America is to be found in the high school group and the young married people." The homecoming soldiers are going to be home-builders above all else. They want to get married, if they are not already married, and they want to have children. Their personal relationship to the church will be determined in large measure by what we have to offer them in the way of fellowship, teaching, and service resources in the young married people's and cradle roll departments. It is surprising how rapidly a couples' class or a couples' club will grow, even now when the men are away. If we can enlist the soldiers' wives and children during the war, we shall have a very good chance to enlist the veterans themselves after the war. This does not mean that we should neglect the young people's and young adult departments. In fact, the young married couples will be a part of the young adult department. But the evangelizing and teaching of *family groups* should be our major objective.

One or two large churches that have come to my attention are planning to organize a church post of the American Legion. The idea back of this proposal is that Christian veterans will want an organization with wholesome standards within their own church. There is something to be said for this plan. But it is the writer's opinion that in years to come such a tie-up nationally with an outside non-church organization would be exceedingly dangerous. It could easily create a veterans' bloc within the church. If the church took one side of a national issue, and the Legion another, it could split a local congregation wide open. If there is to be any veterans' organization within the church at all, it would seem better to have a purely local church group, such as the "Shoulder Patch Club" which was suggested by one of our own Air Corps lieutenants this summer after his return from Rumania. The ideal answer, as it would appear to most of us, would be to absorb the returning servicemen into the normal fellowship organizations of the church itself.

Not forgetting the C. O.s.

It may not be popular to call attention to this other matter, but let us not forget the returning conscientious objectors, either. Some of our churches may have such men in the Civilian Public Service camps. They are worthy of our best consideration. During my vacation last

summer I spent a week in one of the C. P. S. camps, working on a project with the men. After having visited some of our naval and military centers also, I am convinced that some of the best international, economic, and religious thinking of our generation is being done by the C. P. S. men. A large proportion of them are outstanding in their intellectual powers. Should these men be alienated from the church it would represent an incalculable loss to our Christian forces. Many of them are very lonely. Some have been in prison for their faith. Because they have no pay, and no allotments for their dependents, their wives are in some instances almost destitute. It will be hard going for these families after the war as well as during the war. They will have no service benefits, and community feeling may make it difficult for them to get a job. The church should come to their support as promptly as to the soldiers'. In saying this I am speaking as a father with one of my own sons in the army in Holland, and as a pastor in active correspondence with 250 men and women of our church in the armed forces all over the world. We should make no distinction. God is no respecter of persons.

A pre-view of the post-war church

At a luncheon party during the Christmas holidays we had a little pre-view of the happy fellowship the church can enjoy with its service men after the war. Ever since the war began I have tried to have lunch with every man going away to war, and with every man home on furlough from the war. In this instance there were fourteen of us together for the Christmas season. What a motley company! One was an air pilot returned from fifteen bombing missions over Germany. Another was a sailor from Saipan. There was a sailor from Texas, a sergeant in charge of demolitions, a Wave, two conscientious objectors, a couple of divinity school students, the wives of two soldiers overseas, a girl home from college, and one or two others. At the table we just had a friendly, jolly time, with each one telling something about where he had been and what he had done. After the luncheon we went into the church parlors, and sitting in a circle of easy chairs, we talked over the future of the church and our own personal relationship to Christ. Our church school superintendent sat in with us. It was all very chatty and informal. But it was a picture of the normal family life of the church that we must encourage. Before we adjourned we bowed in prayer together.

Simple little groups like these may mean more to the future of the world than the most elaborate post-war planning organizations that we can devise. We need not wait until after the war to begin. Let our prayer be: "*Thy Kingdom—now!*" Humanity's greatest need, now and always, is men and women who will, as the young soldier put it, "demonstrate the kingdom, the power and the glory."

Insert Name of Your Church!

Here are two letters from men overseas regarding the neighborhood church which they attended back home:

"Keep up the good work at the _____. Be sure my brothers and sisters come. I'll be glad to get back and when I do I'm going to be a volunteer leader in the church program."

"Please keep up the teaching of goodness, kindness and morals to the kids at _____. Continue to keep them on an even keel and I know that the rewards are beyond contemplation."

Help for the wounded

By Russell L. Dicks*

The churches must touch with gracious love and wise guidance all those bearing wounds on body or mind. (Report, Recommendation 6b.)

THE PROBLEMS of the mentally and the physically ill among those returning from service are basically the same. To be sure, they must often be treated differently, but in most cases the physically handicapped person is ill mentally, at least for a time. That does not mean that he is insane or crazy. Insanity is a legal term that has no standing in medical circles and "crazy" is simply a slang name one may use in describing his relatives.

The physically handicapped person may feel a sense of guilt; he may be conscious of being isolated because he believes himself to be different from those around him, or he may be filled with apprehension and fears. All these conditions we find in the mentally ill person also. There is this difference: the physically handicapped person can understand his condition although he may be bitter and resentful and quite unreasoning.

The mental outlook of the man who has been wounded will depend to a certain extent upon what he thought of the war and how much satisfaction he gained from serving his country. The wounds of a person who was at odds with his social group before he went into service will simply crystallize his thinking further and give him an excuse for expressing old and deep resentments.

How many of the men will be mentally disturbed as they return home, we do not know. I have talked with many officers and men who have served abroad, and in general their views agree. Most of the men, they say, who have served in combat, or have had extensive service in isolated areas, will have mental difficulties and for a time will have trouble feeling at ease when they return. They are restless, smoke excessively, feel insecure when around women, are startled by loud noises, have trouble sleeping, and many drink heavily.

An M.P. whose job it is to ride the trains told me recently that he has no trouble with service men who have been in combat. They are quiet and want only to be left alone. But the men who have been abroad, not in combat but working as service troops far behind the lines, are apt to be noisy, boastful and troublesome. This is a form of compensation, he believes, for not having been at the front. Those men are mentally disturbed also.

What the pastor can do

In recent months I have been thinking in specific and practical terms so far as the task of pastoral counseling with returning service men is concerned, and I wish now to speak directly to those of you who are pastors. Your primary concern is with helping the individual who is

mentally and physically wounded to regain his health and a sound mental outlook. If you have not had contact with the veteran's family while he was away, and if you have not written to the veteran himself regularly, you might as well forget trying to do pastoral counseling with him when he returns.

I believe every service man who has served abroad, particularly for a year or longer, should have special attention by the pastor. From this large group he will find those who need more special attention because of wounds in body or mind.

The plan may work in the following ways: The pastor should call upon the veteran within two or three days after he returns home. The purpose of this first call is to welcome the veteran home. It should be as genuine and as sincere as you can make it. This call may be brief and probably will deal only with superficialities unless the veteran desires it to be otherwise. He should not be asked about his battle experiences or anything serious. On leaving, say to him, "I want to see you again soon to visit more, but I'll wait a few days. I just wanted you to know how glad we all are that you're home."

Your second call should take place within ten days or two weeks. If he is making plans to go back to work or to school the call may be sooner. If possible, this call should take place with the veteran alone. It should be more relaxed, unhurried, and more serious. Inquire how it seems to be home, how the past few days have gone, has being home been like he had expected it to be. If the veteran is physically handicapped, inquire how he is getting along walking, using his artificial arm, or whatever his condition is. If you find he is not responding, ask about the chaplain with his outfit, who he was, where he came from, if his work was effective. Or you may inquire about the weather where he was stationed, the kind of outfit he served with and how long he was there. Give him the opportunity to share with you any feelings he wishes to and express your interest in him. You may also inquire how he finds his family and his friends; this will afford an opportunity to talk about any disappointments he may have felt. In this call you may also inquire about his plans for the future. But do not be persistent or dogged in your questions. Be natural and at ease!

If this call has been significant and if any questions have been raised that need further attention, invite the veteran to come to your study to see you for further conversation. Do not ask him to come for "counseling"; invite him to come for a "visit," and make a definite appointment for within three or four days. Do not leave it that he will call you for an appointment. He seldom will.

How many times you will see him at your office will depend upon his problem and upon your skill as a counselor. You may have to make far more than two calls before you reach the place of inviting the veteran to come to your office. The purpose of the first call is to establish rapport, the second to discover needs. With the physically handicapped person you may have to call regularly for weeks. Watch for signs of the family making an invalid of the physically wounded veteran and for resentment on the part of the veteran. A person may need to be pushed. This pushing must be done by the family; not directly by the pastor.

Such steps as these will aid the pastor in ministering to those who carry wounds in body or mind.

* Chaplain, Wesley Memorial Hospital, Chicago, Illinois. Author of many books in the field of personal counseling.

Let them talk it out

By Carroll A. Wise*

The churches must provide "creative listeners" for all who are confused by the problems of war.

(See Report, Recommendation 6 b)

IT IS APPARENT that the war has created many personal and family problems and accentuated others. Many marital adjustments must be made because of long absence, hasty marriages, or broken engagements. Parents find that their children who have been in military service or in war industry no longer have the same moral standards as their fathers and mothers.

The need for counseling has grown considerably since the beginning of the war, and the report of the Advisory Committee rightly calls attention to it. In the church it will be found that this need is just as great among civilians as among returning servicemen. By personal counseling we mean a situation in which one person sits down to talk over a life problem with another from whom help is expected. The unique values of counseling can be gained only on the person-to-person level.

Faulty emotional attitudes lie back of personal and family problems created or accentuated by the war. The person or his family and friends are disturbed by specific behavior, but this unhealthy, immoral or anti-social action is based on anxiety, hate or guilt. Counseling methods should aim, not at the symptom, but at the underlying causes. Methods such as giving advice, presenting cut and dried solutions, persuasion, lecturing, do not do this, though superficially they may seem to "work" in a given situation.

Take the case of the family in which one of the boys has failed in the Officers Training Course and has been discharged. His brother is expected home from the wars in a few months, wearing many decorations. Relatives are deliberately seeking ways to build up the self-regard of the first boy, through social contacts, church responsibilities and his work, both as long-term help and in preparation for his brother's return. This is a common and usable approach and it may be successful in that case. However, in many cases it would meet severe resistance and the more one tried to apply it the more damage one could do. Such an approach was recently made with a boy who was 4-F and it proved definitely harmful, because the more he was thrust into social situations by his family, the more intense became his feeling that other people were looking at him with critical and hostile eyes.

The basic question in counseling is: "What is this person trying to say about himself, his inner needs, frustrations, conflicts, suffering, and the anxiety, hate or guilt resulting from these? What is it that is influencing his personality and causing him to behave in ways that constitute a problem for himself or for others?" But one cannot get at the answer to this question by asking

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it point blank, as the answer, or at least parts of it, are deeply hidden. The need for counseling stems out of this unawareness, and help comes when the hidden elements are brought to light. The methods for dealing with war problems are no different than for any personal problems.

The relationship between the counselor and the counselee determines the effectiveness of this type of service. This relationship must be one of trust, confidence and even love. From his sense of security in the counselor, the person will receive strength to face and share experiences and feelings which he cannot face alone and which usually he has never shared with anyone. What type of person, then, dares to counsel? He must be a person who can face anything which is said to him without reacting in terms of anxiety, hostility or guilt. He must be able to feel intense suffering in others and not be swept off his feet by it, or have his sensibilities offended by any revelation that is made. His own personality, feelings and attitudes are of prime importance. If the relationship between him and the sufferer is wholesome and positive, problems are solved and personalities find wholeness and health; if the relationship is faulty, new problems may be created.

Counseling involves the ability to help a troubled person "talk it out." Good counseling is not a matter of getting a logical story; it is rather allowing the individual to express, with increasing freedom as the relationship develops, the feelings that well up within him. Experiences and ideas will be expressed according to their emotional associations rather than chronology or logic. Such talking has two purposes. First, it brings a release of emotional tension, and second, it enables the person to objectify his problem and attitudes and thus to gain insight and achieve growth.

But the counselee does not do all the talking; the counselor listens creatively. That is, he responds attentively to each succeeding movement in the interview, accepting whatever is expressed, which in turn helps the person to accept it. The counselor will not be eager to point out faults or weaknesses, nor to interpret what is said. He will allow the person freedom to make his own interpretations. As a rule leading questions are to be avoided. They are likely to carry the individual further than he is able to go at the moment. Free, spontaneous speech, is the most effective procedure.

What about the solutions to these many problems? True counseling does not have cut and dried solutions, nor authoritative answers. It rather aims at the release of negative feelings; the understanding and changing of unhealthy life patterns; the release of positive elements within the personality; and the acceptance by the individual of the resources of the Christian faith. It then allows the person freedom to work out the problem in his own way. It is grounded in a respect for the autonomy of personality.

This discussion of the "how" of counseling is necessarily sketchy and general. If the need for counseling is to be met, the church must set up at once training centers where clergymen can be given intensive training in counseling. It must then arrange the church program to give such men time to do this work. The danger is that the church will render only lip service to this need, while it is busy with promotional programs designed to hold the loyalty of folk whom it has failed to help in a critical hour.

Tasks to challenge heroes

By R. W. Coleman*

The churches must transfer the native heroism of all youth from the destructive tasks of war to the building and healing ministries of the Kingdom. (See Report, Recommendation 6 f.)

WETHER A SERVICE MAN leaves the United States or not, he will return to civilian life a different person. Sometimes his personality will show the result of this regimentation, loneliness for family and the civilian ways of life, of fatigue, fear, guilt, resentment, hate, frustration and success. Sometimes—many times we hope—he will return a much better man, more mature emotionally, physically and intellectually; more confident and more religious. And he will have new skills and new boldness of ideas which can be put to the service of the church.

The church, however, must not wait until demobilization day to relate its men back into the life of the church. The church must maintain a close contact with its men in the service while they are away if it expects to have a chance to work with them when they return. It is important to inspire the service men to *want* to return to the church. This will have been accomplished best through personal contact in the name of the church. In every way the men should be made aware of the church's eagerness for them to return to its fellowship. Each one should be approached as an individual and not as a "service man." He should be made aware that he is welcomed for his own sake and that the church looks to him to give leadership in the days ahead.

It is impossible to generalize about how quickly veterans should be asked to assume particular tasks in the church. The church should make it plain that there are important jobs open for them, and yet it should demonstrate that the service men's own needs and adjustments are the first concern of the church. It is possible to imply an institutional selfishness unless care is exercised at this point.

The things which men are asked to do should be things which have real significance. A man who has lived for months facing the possibility of sudden, violent death; who has been called upon to exert every faculty to the uttermost in the performance of daily tasks, will not be enthusiastic about doing something which is inconsequential. A navigator who has known that the fate of a crew of men depended on the accuracy of his calculations will not look with favor on slipshod methods of religious teaching. The feeling of life and death importance in a task must somehow be carried over into the performance of service for the Kingdom. On the other hand, these men should be given things to do which they can do successfully. It might be tragic for them to fail in their first assignments.

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Some of the returning service men and women will be actually eager to get back into the choir, to teach a class in the church school, and to resume the responsibilities which they had been carrying. These desires should be recognized and the way opened for them to start back to work. Others may be interested in doing things for which they will need special preparation. Or they may need to be brought up-to-date on methods in the old task. They have been accustomed to train for new jobs. Indeed, they may have some excellent ideas to share about how to develop a modern training program in the church, and they will take their jobs more seriously if they have to prepare for them.



Paul W. Starring

They will expect to take training for new jobs.

Some men who have had little or no pre-war contact with the church will have made decisions while in the service which will make them eager to find an active part in the life of the church. Personal conferences should be arranged with these men and such help given as may be necessary for them to find their places in the church.

The church committee which has the responsibility for planning for returning service men should give early attention to a job analysis of the work of the church, listing its various positions and the personality and preparation requirements to fill them. The list should include many things the church hopes to do when resources and leadership are available. Such an analysis will be invaluable in helping to adjust the workers in the church when mass demobilization comes. With some overlapping, the jobs in

the church may be listed under the following classifications:

1. Those which contribute to the services of worship: choir, offering, and administration of the ordinances.
2. Those which have to do with Christian service.
3. Those which have to do with teaching and the sharing of the Christian faith.
4. Those which have to do with the property and business affairs of the church.

While the tasks of the local church are being listed, attention should be given to the challenge of the ministry, the mission field, and other full-time Christian vocations. Care should be taken, of course, to place this call before those who have the potential ability to measure up to it, and the need for adequate preparation should be stressed.

It may well be that their contacts with missionary work in other countries will lead men and women to consider

Christian service who would not otherwise have thought of it. If such a person is seriously interested, it should be made a matter of concern for the congregation to see that the way is opened for him to secure the necessary training and preparation. A few hundred dollars invested in this way will often yield immense returns for the Kingdom of God. Some of these men, if adequately prepared, could preach and minister to their generation as others never could do.

The progress of the Kingdom of God in the next two generations depends largely upon our ability to challenge and to claim these veterans for the church and the service of our Lord. The congregations which neglect this opportunity will be like the foolish virgins who waited in darkness because of their failure to forecast and plan for the future.



Harold M. Lambert

Enriching personal life

By Frank P. Fidler*

The churches must make a new thrust forward in enriching the personal spiritual life of all church people. (See Report, Recommendations 4, 6d, 6e)



all too well that our dreams of a Christian society will be but little more than dreams until more men and women have learned to draw upon steady, clarifying, and upholding spiritual powers that are available.

The Committee on the Post-War Church sensed this, and its fourth recommendation summons the churches "to guide men in the enrichment of personal life." How can the churches do what the Committee has asked them to do? Perhaps my own experience, together with those of others, will help to answer this question.

Meeting the first sense of need

First of all, there is the opportunity we have when we meet people at some time of personal crisis.

A sergeant of the C.W.A.C. came in one evening to ask advice. When she enlisted she had hoped to escape from a difficult and most unpleasant family situation. But she found she could not shake it from her mind. In spite of success and advancement in her army life, her secret unhappiness and worry undermined her health. The medical board had finally advised that she be discharged and sent home. She said she could not bear to face her family. What counsel could I give? We talked about her trouble from various points of view. Then I asked if she had ever prayed for help to see the right thing, and for strength to do it. "That's what I want to do," she said, "but I don't know how to pray."

This was her personal crisis. It was not hard to give her help in finding resources for the solution of her present problem and of others to come. Times of crisis are not the occasions for preaching at people, but for quietly sharing tested convictions and insights, and for leaving in

PRESIDENT TRUMAN took over the heavy burdens of his office with the impressive prayer of Solomon, "Grant thy servant an understanding heart." Many people in humbler places, too, have been driven to see that in these strenuous days they need a strength that they do not have. The sobering effects of war, separation from loved ones on whom one has leaned for help, being forced to face the grim facts of life's uncertainties, account for this. Ministers and Christian leaders who move among their people know that this is so. They are aware of the poverty of spiritual resources of so many. They know

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their hands helpful printed materials. Our congregation provides its minister with all the printed resources he can use in this way. Our "kit" includes small books of prayers, some in very large type for sick and aged people, short messages of comfort and spiritual direction, daily reading outlines, and so on.

Guiding young people in definite forward steps

The climax of the Church Membership Class is a high point of religious experience that can be used to enrich spiritual growth. The usual interview with each candidate should be strengthened at this point. One practical suggestion that appeals to many young people is for each to keep a private record, in the back pages of his own Bible, of resolutions or "forward steps" he undertakes at each Communion season. These are usually unpretentious but refreshingly realistic, such as the resolution to spend more time each day "in *real* prayer," or in Bible reading, or taking a larger share in family duties, or showing a better attitude toward a particular school teacher. One young person wrote, "I would like to learn how to be a leader in order to help other people learn more about the church."

Using the power of small groups

Again there are meetings of small groups in the church. I cannot forget that it was through the "fourfold" program of the teen-age department of my own home church that I first began really to recognize that daily prayers could be more than a familiar formality. For in that department there was a leader who spoke the language of boys, who played their games with them, who was himself a real "he-man," of some account in the business life of the city. And he talked with us about our personal devotional life! His wholesome, natural interest in that aspect of our life, as much as in our physical prowess, meant more than he could ever know, at least to one of his boys. We must not overlook these meaningful group experiences of boys and girls.

Recently a carload of senior high school young people were seriously discussing a conference address with their minister as they drove home. One lad burst out, "Every young person is interested in religion. We just don't know what it's all about." When *they* said that, the preacher had his opportunity! To gain such openings a minister or leader will go anywhere to share their interests and to earn the confidence of his young people.

A group of people who have arrived at that inquiring stage will welcome a course to make the Bible intelligible, or to present the real fundamentals of the Christian faith, or to take up the spiritual issues that underlie the social problems of the day. Groups of teachers or parents or of officers of the church also come to feel the need for such study in order to meet the demands of leadership laid upon them. A course that would have been in other circumstances but a formality of Bible class routine becomes a living, vital source of personal help when it arises from such needs. These could become the small "cell groups" called for in the Report.

Using the public services of the church

Also, not to be forgotten, the public services of the church are an important means of awakening interest and giving guidance in the cultivation of personal religious life. Some congregations use their weekly bulletin to list

daily subjects for prayer and Bible readings. Plans for sermon series published in advance with related Bible passages and other reading, suggestions and brief reviews of current books and other similar uses of a mimeographed or printed bulletin find a welcome response, sometimes from most unexpected quarters. A literature rack with daily reading guides and other pamphlets, free or at a nominal cost, has become a familiar part of the equipment in the vestibules of an increasing number of churches.

Encouraging continuous growth

Finally, once our people are well started, we must guide them in continuous spiritual growth. For growth is essential. Methods which at first are helpful lose their effectiveness as they become routine. Too much dependence upon a formula or a particular routine, or some guide, is dangerous. Even our reading of the Bible is freshened by alternative translations for the familiar passages in which we have long found help. Sometimes an appropriate biography will profit as much as reading the Bible. One man who travels much on trains makes it a practice to memorize some helpful verse of poetry, or scripture, or a hymn on each day trip. Another who habitually awakes each morning before the rest of his family, turns the wakeful hour into an examination of his day's plans as though in consultation with his Master. I think it was Hugh Redwood who told about a friend of his who daily sought an unfrequented route by which he walked to work and made of that a trysting road with God where he previewed his day with Him.

One minister makes it known that Wednesday evenings he will be "at home" in his own living room for groups or individuals to see him. The one thing he stipulates is that callers should not come for sociability alone. Sometimes few come, again a number. Sometimes he calls upon the whole company present to help an individual. For instance, when a high school teacher came to unburden her anxiety about a serious situation developing among the young people of the neighborhood, the whole group was asked to consider how to meet it. Some volunteered their help. All were enriched by their participation in the constructive solving of a problem most of them had not hitherto even recognized.

Dr. W. Russell Bowie has told of the saintly Dr. Huntington who met a working lad who said he had not time to pray. He rose early and had to rush off to a long day's work. When he returned to his tenement attic he was too tired for anything but sleep. "Well," said Father Huntington, "every morning you come down three flights of stairs. As you come down the first flight, say, 'I praise God this day for all his mercies'; and then think of the things you are thankful for. When you come down the second flight, say, 'I pray God to keep me this day from harm.' When you come down the third flight, say, 'I dedicate myself to God this day,' and try to think of something you can do for his glory." The elements of a vital, growing relationship with the living God are in practice as simple as that!

There is no single program for the enrichment of the spiritual life of the individual. There are innumerable ways in which the minister and congregation can awaken those inside and outside the church to the untapped resources of spiritual strength available to all who want and seek them.

Where do veterans fit into the church school organization?

By Harry C. Munro

**The churches must re-think, re-make, and re-vitalize all that the church has ever done for its youth and its young adults.
(See Report, Recommendations 6c and 6g.)**

YOUNG MEN from eighteen to twenty-three are in uniform in a far larger proportion than any other six-year group. This is exactly the group which by traditional classification has made up the Young People's Department in the church and church school. The church's youth program has therefore suffered the major shock and loss through military dislocations. It might appear, then, that the youth program carries chief responsibility for serving the needs of demobilized personnel and for reenlisting them in the life and work of the church. It is our purpose here to examine this assumption and to explore implications for reorganization of the church's program involved in the return to civilian life of large numbers of service personnel.

What do you mean, youth?

Even before the war, it was clear that chronological age was only a rough basis for dividing youth from adulthood. There were many exceptions.

While still regarding the twenty-fourth birthday as a rough dividing line for determining general administrative responsibilities, the International Council adopted in 1939 guidance material for interpreting these many exceptions in local church administration and organization. Five such "transition experiences" were defined as modifying factors in determining classification of "young adults." They are: leaving school, getting married, self-support, voting age, and permanently leaving the parental home.¹

The question before us now is, what effect has experience in the armed forces had upon persons which tends to modify their grouping or classification in the church's program? The answer is not simple. Many have continued for months in training, which is school experience of a kind. Marriages have been delayed. The regimented, closely supervised life in uniform may have curbed initiative, increased dependence, and limited development of general responsibility. On the other hand, normal school life has been left behind; many marriages have been hastened or precipitated; travel and vastly enriched contacts have broadened interests and multiplied worldly wisdom, intensive training has developed new skills; and responsibilities, though in a narrow field, have been sharply intensified. Of course the emotional tensions, guilt feelings and the searing effects of preparation for and engaging in combat duty and the whole gamut of battle experience including privations and suffering constitute a hardening if not a maturing process. While this redirection and intensification of experiences has not constituted a normal matur-

ing process, it has meant a more or less sharp and drastic break with youth. In chronological age a large proportion of these persons may still be "youth." Obviously, however, they have far from a normal youth outlook upon life.

Where do they belong?

The church should recognize, however, that some of these persons will properly return to the youth group and program. Their presence there should be expected and provided for, even though they will probably be a minority. The youth program should be adapted to the rank and file of young people. The fact that it is the regular normal youth program will make it all the better serve the needs and claim the interests of service personnel who should be participating in it. The major adjustments will not be in the youth program.

For the majority of returning service personnel, even those under twenty-four in chronological age, the church's youth program will not suffice. What is needed, first of all, in a good many churches, is a greatly vitalized, courageous, enriched general church program. Types of religious experience which these men will have had, will call for new standards of richness and vitality in worship, for concise, practical, life-centered preaching, for a warm, democratic and inclusive or ecumenical fellowship, for courageous social vision and social action. Except as it is environed and supported by such a total church program any group seeking particularly to serve and interest veterans will have up-hill going.

Also there is needed a strong Young Adult Fellowship which will have special responsibility for returning service personnel. With the exception of the few who will return to the youth program and the few who will better find their place in the general adult program, it is in the Young Adult Fellowship where service personnel should feel most at home and find the best group experience of fellowship, study, and service.

What experiences influence grading?

There is no arbitrary way to determine which persons should be in the Youth Fellowship and which in the Young Adult Fellowship. Each of the following seven experiences or factors has a bearing.

- Chronological age
- Being out of school
- Self-support
- Marriage
- Voting age
- Permanently away from parental home
- Service in the armed forces

¹ See Bulletin 415, Leaflet 415a, and Leaflet 415b, International Council of Religious Education.



Ed Clark

The Young Adult Fellowship should literally major in fellowship.

These experiences often occur in combination. Any one of them may be a fairly decisive step. Each of them means severing one bond with youth and establishing one with adulthood. Yet several may occur before one is more adult than youth. As a guide in helping local church workers organize youth and young adult groups and classify persons "in transition" for rendering the best service, particularly to veterans, we suggest the following principles:

1. Youth leaders and groups should expect persons who are twenty-four years old or who are married, whichever comes first, to move on into the Young Adult Fellowship. If any such remain in the Youth Fellowship, they should have the status and responsibility of adult counsellors or leaders and not that of members of the youth group as such. Their group membership should be transferred to the Young Adult Fellowship.

2. The youth program should provide for preparing young people for these "transition" experiences; i.e., preparation for marriage, preparation for citizenship, preparation for leaving school and becoming self-supporting, preparation for induction into military service. The young adult program should provide for the interpretation and enrichment of these experiences, once they have occurred, and for carrying forward the new responsibilities and relationships involved. Each program will need to take some account of persons who have had some of these experiences but have not yet had others. The main emphasis in each program should imply that these experiences constitute adult status, however.

3. It is the responsibility of youth programs and youth leaders to condition young people for the transfer to the Young Adult Fellowship as these experiences begin to occur. It is the responsibility of adult programs and leaders to exert an attractive pull upon these persons as they have some of these experiences.

4. Whenever the young adult group has been going so long that most of its members are well beyond these experiences, it will probably fail to exert this attractive

pull upon those in transition. At the first signs that those coming on from the youth group do not want to go into the existing young adult group, it may be time to start a new younger young adult group. Ordinarily it is not practicable to try to "graduate" individual adults from a younger to an older group. Rather, let the existing group go on intact and begin a new group. Interest rather than age is the determining factor. This possibility should be taken into consideration in choosing a name.

While the foregoing suggestions are made with primary reference to returning service personnel, there are obvious implications for those who have not been under arms. Couples will form across any dividing line, wanting to be in the same group, and raising the question, until their marriage, of which group it will be. Many young people and young adults have been engaged in war industry which has dislocated and changed them only a little less than armed service would have. They likewise must be helped to find their normal wholesome place again in the church's life. There will be troublesome tensions between the military and the industrial groups which the church's fellowship and program must help to resolve.

What should the program be?

The Young Adult Fellowship should literally major in fellowship. Several of the transition experiences which form the vestibule to young adulthood have involved the shattering of existing fellowships. Consequently the greatest hunger of young adulthood is a fellowship hunger. The church which helps rebuild or replace these shattered fellowships within an enriching, congenial Christian group will have laid one important part of the foundation for Christian adulthood. Don't worry too much if all the Young Adult Fellowship seems to want is to have a good time.

The program content is strongly implied by the experiences through which youth has been left behind and adulthood taken up. To Christianize each of these experiences in its nascent stage is a program goal of consummate worth. Consider the Christian implications of be-

(Continued on page 36)

Already we go forward—together

By J. Quinter Miller*

The churches must match the united power of the forces of evil with the greater impact of the churches working together. (See Report, Recommendations 5 and 6h.)

HUMANITY STANDS UPON the threshold of a new world. Soon these war ravaged years will be left behind. Some of their heartache and tragedy now seems irreparable. But love and faith and forgiveness at the heart of the Christian Gospel beckon all to a brighter tomorrow.

When war came the churches were not isolated and alone. They had been influenced by the ecumenical movement to see that they were one in Jesus Christ. They had created councils of churches at each geographical level. This in turn has enabled the churches significantly to modify the isolationism resulting from aspects of their sectarian histories.

Through the chaplaincy, men have experienced God worshipping in a united church. A united ministry has been provided in camp and industrial defense communities. A "Link" has been forged between the home church and service men. Those in alien lands and war prison camps have been ministered unto by a united church. Relief and post-war reconstruction have been and are now being charted cooperatively. Thus the church has unitedly accepted and discharged her responsibility. Cooperation has been her strategy. This has been as strategic, although far too limited in application, as the cooperation between the United Nations.

Must tragic competition continue?

But what of the future? Will the spirit of competition and rivalry again become paramount? Will institutional considerations again crowd to the rear the deeper needs and the larger good of the Kingdom enterprise? These questions returning service men are asking.

As Joseph Fort Newton has pointed out, it is sheer impertinence for a divided church to ask the nations to become one. Some assert, "The Protestant Church is dead; its altar fires burn low." Its energies are largely spent in perpetuating itself, at times exploiting people in order to do so. For example, in thousands of small communities competing churches waste their energies to keep alive. Look out the window of your transcontinental or trans-southern train and observe the typical scene in the over-churched American village. There will be from five to seven churches per village, with such bulletin board announcements as "Services the First Sunday of the month," "Services the Second and Fourth Sundays," "Services the Third Sunday" by Rev. So and So, "Services held the Fifth Sunday Each Month!" Is it any wonder that Protestantism's chance in rural America is threatened? That half the population never gets to any church? Or that an American soldier penned these lines before his death in North Africa?

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I WONDER, GOD¹

Look, God, I have never spoken to you,
But now I want to say how do you do.
Funny, I had to come to this hellish place
Before I had time to see your face.

The Church must accept her full responsibility for this. Then in repentance and high consecration, go forward together to do her job unitedly. This the churches have started to do. Consider a few cases.

Uniting on new church placement

Take the case of the overchurched town (or city) referred to above. Five communions cooperating through the Federal Council of the Churches of Christ in America and the Home Missions Council of North America have established a "Cooperative Field Research Service." A staff of sociological research specialists has been made available to church councils and communions to gather facts upon which plans for church extension and local parish consolidation can be based. To date twenty-seven cities and towns have been studied and a dozen more are scheduled.

The Washington, D. C. Church Federation, confronted by a population increase of 226,000, was asked by its member churches to serve them in outlining a cooperative approach to church placement in war-swollen metropolitan Washington. The communions underwrote a new Department of Research and Planning. A trained executive was secured. Through this cooperative service member communions shared with each other their comity and church placement plans. Then they together projected Protestantism's local parishes outward into the larger community, assigning one area to the Lutherans, one to the Presbyterians, one to the Methodists, another to the Episcopalians, etc.

Shifting populations, working parents and unguided leisure make for delinquency. Churches and social agencies together have tackled this problem. Los Angeles, for example, in 1943 through its Church Federation enlisted the cooperation of 576 churches in establishing 413 vacation church schools. 103,000 children were taught by 7862 leaders. 40,000 of the children had both parents working.²

A united ministry in Federal housing areas has been wide-spread. Over one hundred units have been established involving a cooperative financing of over \$300,000.00. The participating communions have pooled their resources effectively. The resultant ministry is typified by the experience in Wichita, Kansas. Here in zones 1, 1A (Negro), 2 and 3 of "Plainview" and its Indian Fellowship; at "Hilltop" and at "Beechwood," seven united congrega-

¹ Published in the *Boston Globe* during August 1944.

² See article, "One County Has 103,250 in Vacation Schools," in May 1944 issue of the *International Journal*.

tions were established under church council auspices. Fifteen communions shared in financing these congregations, several of which soon became self-supporting. Staff members were recruited from seven different communions. Chaplains and other workers were asked: "Should areas have been allocated to denominations?" Their answers have been unanimous—"No, this has been the better way." Nineteen lay members from six communions and as many states gave the same testimony. One cannot escape the conviction that God's purpose has been operative in this great cooperative Christian enterprise.

Uniting on radio, youth recreation and weekday schools

Protestantism's united religious radio ministry grows in strength and power. "The Radio Pulpit," "National Vespers," "The Church of the Air," "Religion in the News," and "Victorious Living" are illustrative of an avowed purpose to make our Protestant faith available to the listening world. In response to the "Church School of the Air," recently launched over WCSH by the Maine Council of Churches, a fourteen year old girl wrote: "We live three miles from our church on a back road. Sometimes we are snowed in and can't go, so it is very nice to sing the hymns and read the Bible along with you." When nearly 500,000 letters requesting copies of sermon messages are received annually by the Radio Department of the Federal Council there is clear evidence of the power of a united approach to human souls starved for the sense of God.

It is a truism that "most churches are dark most nights of the week while honky tonks are lighted and open each night." Realizing this, churches in Kansas City and Oklahoma City have created Christian Youth Centers, thus bringing church recreational leadership for youth into the field creatively explored by "Youth Canteens" and "Shangra Lobbies."

Finding that 60% of Virginia's children were receiving no religious instruction, the churches through the Virginia Council of Religious Education have established weekday schools in 381 communities, reaching over 50,000 boys and girls weekly with a united teaching ministry in which home, school and church share. In an hour when "the predicament of man" as Elton Trueblood asserts, is dramatized by the threatened break up of western civilization, we see more clearly that in a democracy the religious roots of a people are essential to sustain the people's character.

Uniting on national and international issues

The broader lines of national interdenominational strategy are suggested by such program emphases as "Christian Missions," "University Missions," "Missions to Christian Teachers," "Visitation Evangelism," "A United Christian Education Advance," "Inter-Racial Clinics," "Ministry to Minority Peoples," "Christian Missions on World Order," "Counseling Seminars on Returning Service Men and Women," and "Ministry to Migrant Populations."

Particularly significant has been the church's cooperation manifest in the work of the Commission on the Bases of a Just and Durable Peace. Here the churches have courageously faced together the formulation of (a) "Guiding Principles based upon the Moral and Ethical Foundations of Christian Faith," (b) "Six Pillars of Peace"

which constitute political deductions from the Guiding Principles, and (c) "The Message of the Cleveland Conference" with special reference to Dumbarton Oaks and the projected world organization. Throughout this and related matters the closest contacts have been sought and maintained with the State Department and other Federal agencies. This forcefully illustrates how the churches may think, speak and act cooperatively—a function representatively authorized and carried out within the full framework of religious freedom and democratic rights and privileges.

In the world outreach of this cooperative service the participating churches realize the benefits of joint action. The care and formulation of plans for orphaned missions; the rebuilding of destroyed churches, seminaries, hospitals and orphanages, schools, and the agencies which nourish them; the extending of material aid of food and clothing in cooperation with UNRA and other agencies of government, have enlisted ever widening commitment to cooperative action. The needs of a world church in the midst of a shattered world community demand united action. The churches have awakened to this. As the Cleveland Conference stated: "We therefore urge the denominations to consider earnestly the possibilities in ways not now envisaged of realizing more fully the ecumenical fellowship by implementing the principles of Federal unity on local, state and national levels."

These are not enough

These cases of cooperation at the various geographical levels of the church's life are cited not to defend the churches. They are still more than half asleep to their new corporate responsibilities. Institutional advantage and the inertia of tradition still shackle and impede the church's larger advance.

They are cited rather to indicate the direction in which movement, accelerated by wartime needs, has begun. A much greater authorization for corporate action must now follow. In every community the churches need an officially constituted church council to enable them to minister to their cooperative tasks in education, evangelism, social service and relief. Laymen welcome it once they are enabled to experience and practice the application of their ethical and spiritual vision in a more than denominational way to the needs of people in the community, nation and world.

The church, in accepting her full responsibility, needs to move forward vigorously upon a program of functional cooperation. This program must eliminate the waste of previous years—waste in money, manpower and misplaced affection. It will seek to make Protestantism's impact in community life visible and organic. It will channel our Protestant heritage into the thought stream and the emotional attachment of the unreached millions of our American Protestant constituency. This will give cogency to the Christian summons to the nations of the world to unite by showing how churches as churches are ready and able to exercise areas of their sovereignty corporately in the ecumenical agencies which they have created and continue to direct and control.

The churches cannot be ecumenical and do less. Self denial has characterized our sons at the battle front. Institutional self denial must now be practiced on the home front so that the churches may go forward together.

For further study

Helpful materials for individuals and churches

MR. R. W. COLEMAN, author of "Tasks to Challenge Heroes," suggests that in each church a committee, including some veterans, be appointed to study the needs and to plan the program to welcome and integrate returnees back into the fellowship of the church. This committee should study the attitudes and the needs of the veteran, and pass them on to the congregation through lectures, forums, discussion groups and conferences."

Materials appropriate for such conferences, for personal study and for distribution, are listed below. These should be ordered through the denominational book stores.

The church's program for veterans

1. The series, "The Church and Returning Service Personnel" published by the Federal Council of Churches. These pamphlets are available in a packet for 70 cents.

- No. 1. *Attitudes and Problems.* 10c.
- No. 2. *A Report on the Baltimore Conference.* 20c
- No. 3. *Counseling to Meet the Needs.* 10c
- No. 4. *Welcoming the Wounded.* 10c.
- No. 5. *Government Plans for Demobilization.* 10c.
- No. 6. *The Program of the Local Church.* 15c
- No. 7. *How Families Can Help.* 5c.

2. Helps for establishing church policy—denominational statements already in print:

Mobilizing the Church for Demobilization. Disciples of Christ, Indianapolis. 10c.

When They Return: Suggestions for the Local Church (free) and Demobilization Bulletins. Board of Education, Methodist Church. 50c a year.

Reception and Treatment, and When They Come Home. National Lutheran Council, (free).

The enrichment of personal religious living

The following list of materials has been given by Rev. Frank P. Fidler, author of "Enriching Personal Life."

"There is an ever increasing list of helpful publications. Each minister and leader will accumulate his own tried and proven kit of books and pamphlets, to meet the needs of different situations. The following list indicates the type of books and pamphlets that I have found helpful."

- 1. *The Art of Ministering to the Sick,* by Richard Cabot, M.D. and Russell L. Dicks. Macmillan.
- 2. *Ways of Praying,* by Muriel Lester, Independent Press London. *Practical Prayer,* by Hugh Redwood, Hodder and Stoughton. *The Lower Levels of Prayer,* by George S. Stewart, Student Christian Movement Press.
- 3. Little books for distribution, such as
The Healing of His Seamless Dress, United Church Publishing House
The Upper Room, and the tracts and "Comfort Series" booklets.
(Most denominations now publish similar little helps.)
For Those Who Mourn, and *Prayers, New and Old,* Forward Movement, Cincinnati, Ohio.

Counseling

The following brief list of books was suggested by Russell L. Dicks:

Interviewing: Its Principles and Methods, by Garrett, Commonwealth Fund, 1942

The Art of Counseling, by May, Abingdon-Cokesbury, 1939

Pastoral Work and Personal Counseling, by Dicks, Macmillan, 1944.
Counseling and Psychotherapy, Rogers, Houghton-Mifflin, 1942
Christianity and the Family, by Groves, Macmillan, 1942

In addition, pamphlets on this subject include:

When He Comes Back and If He Comes Back Nervous—Two Talks to Families of Returning Servicemen, by Thomas A. C. Rennie and Luther E. Woodward. National Committee for Mental Hygiene, 15c.

Multitude of Counselors, Report of Seminars on Personal Counseling, Federal Council of Churches. Single copy free.

Miss DuBerry joins Council staff

A statement by the General Secretary

IT IS MY GREAT PLEASURE to announce the coming of a new staff member to the International Council of Religious Education. On June fourth Miss Martha DuBerry becomes the Director of Lesson Studies.

Miss DuBerry, now the Associate Editor of Children's Publications in the Editorial Division of the Methodist Board of Education, is intimately familiar with much of the work of the Council. She belongs to the Editors' and Children's Work Advisory Sections. She is a member of the Committee on the Religious Education of Children and of the Committee on the Graded Series.

The executive direction of our three lesson committees will be a major responsibility of our new staff member. She will become the executive secretary of the Committee on the Uniform Series, of the Committee on the Graded Series, and of our newly authorized Committee on Experimental Curriculum. In this service Miss DuBerry will succeed Dr. Mary Alice Jones, now of Rand McNally and Company. In addition, Miss DuBerry will serve as Research Associate on the staff of the Council, and in this capacity will assist on the Committee on the Study of Christian Education. In this work she will work closely with Dr. Gerald Knoff, the Director of Educational Program, in charge of the Study.

Miss DuBerry will thus occupy a strategic place in our Council. She will be in close touch with the findings of the Study and will be in a position to guide these new developments into our lesson outlines.

For these responsibilities we believe Miss DuBerry is well prepared. Graduation from Millsaps College in Mississippi, a Master of Arts degree from Northwestern University, and further academic preparation at Columbia and Vanderbilt Universities have been supplemented by five years of service as the Director of Religious Education in the First Methodist Church of Tupelo, Mississippi, and as the Conference Director of Children's Work in the Upper South Carolina Methodist Conference. Miss DuBerry has been with the general Board of Education of The Methodist Church since 1931. She has been continuously a teacher, superintendent, or supervisor in primary and junior departments in local churches.

Roy G. Ross

International Journal of Religious Education



Fred Kirschner

Martha DuBerry

Worship Programs

July-August

July Programs

THEME FOR JULY: *The Loveliness of the Out-of-Doors*

For the Leader

For many children summer time brings long hours out-of-doors, hours filled with rich experiences of first hand contact with the processes of nature, whose mystery is never fully explored, whose fascination is exhaustless.

Worship in the summer time finds its natural theme in the loveliness and mystery of the outdoor world. Services for the primary children should be held out-of-doors whenever possible. Here the children's natural response to sun and wind, flowers and trees, insects, birds and animals may be related to thoughts of God.

The teacher of children in the country is fortunate. All around her lie infinite resources for helping the children grow in their appreciation of beauty, their sense of wonder and awe, their feeling of the presence of God.

The teacher whose children are among the less fortunate ones who live in the city may find her task more difficult. Even in the city, however, the changing sky is overhead, the sun and moon and stars are not completely hidden, wind and rain are familiar experiences, and even some bird life is near at hand. Moreover, a teacher who is convinced of the value of first hand experiences with nature will find ways of transferring bits of the natural out-of-doors to city church school rooms and yards.

Summer time is a more leisurely time than the busy winter. There may be opportunity of enjoying again, in different surroundings, familiar stories and worship materials. Two stories which were in the services for March would be especially meaningful if told out-of-doors:—"Plants Need Sunshine," and "People Need to Be Loved."

Services out-of-doors may prove a bit difficult to handle unless the children are prepared for the experience. Being out-of-doors usually means complete freedom from restraint, loud voices and rough and tumble actions.

If the atmosphere of worship is to be created and maintained some thought needs to be given as to how the group may approach "out-door church." Many young people in summer conferences have learned how walking in complete silence to a chosen spot for vespers or an evening camp-fire creates a "mind-set" for the worship which follows. Children may be helped to a similar preparedness.

"Today we are going to have our service out-of-doors. What do we remember when we come together here for our service?" . . . "Can we remember the same things as we go together outdoors?" Etc.

Lead the way to the chosen spot where chairs have previously been arranged or blankets or cushions provided.

July 1

THEME: *America the Beautiful*
PREPARATION:

June, 1945

Primary Department

By Florence M. Taylor*

The leader will want to secure a flag and to find out exactly how the children are accustomed to saluting the flag in public schools so that the same procedure may be followed. It is assumed that the children know the first stanza of "America the Beautiful."

The leader will also want to secure a few pictures illustrating the beauties of our country. From these the children may select four that illustrate "spacious skies," "grain," "mountains" and "fruited plains." These may be mounted on a "Beautiful America" chart.

If the leader can secure a copy of *Fair Is Our Land*¹ the early comers may enjoy this adult picture book of representative photographs and etchings of typical American scenes.

CALL TO WORSHIP

When the children have been quietly led to the place selected for the service and all are seated, have a moment or two of silence as you look around you. Your quiet enjoyment will be caught and imitated by the children. You may begin the service by very softly repeating familiar verses, the children joining in.

Bible Verses: The earth is the Lord's and the fullness thereof. (Psalm 24:1) O give thanks unto the Lord for he is good; for his lovingkindness endureth forever. (Psalm 136:1)

The heavens declare the glory of God. (Psalm 19:1)

O Lord, how manifold are thy works!
In wisdom hast thou made them all:
The earth is full of thy riches.
(Psalm 104:24)

CONVERSATION:

Talk about the Fourth of July and let the children tell what they know of the significance of the holiday. Call attention to the flag. "What does it mean when we salute the flag?" . . . "What does 'pledge allegiance' mean?" . . . Help children realize that they are promising to be the very best Americans they can.

It may be interesting to discuss: "How can you tell a good American?" bringing out that a good American tries always to make his country a place of "liberty and justice for all."

STORY-TALK:

ROADS

Speak of the road or street on which the church stands. "If you were to travel on and on in either direction you would soon come to other roads, great highways running for hundreds of miles across this country of ours. The roads wander here and there, through little villages and through big cities, through level fields and rolling hills, and great mountains, across streams and rivers on little wooden bridges, or concrete bridges,

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¹ Designed and Edited by Samuel Chamberlain. Introduction by Donald Moffat. Hastings House, Publishers. New York. 1942.

or great steel bridges, the strongest of all, swung across broad rivers.

"And if you were to travel far along any of these roads you would be sure to find many different kinds of Americans." Mention different national and racial groups, emphasizing that the people of all these groups are good Americans when they love America and try to make it a place of liberty and justice.

HYMN STUDY: Read the first stanza of "America the Beautiful." Discuss the meaning of "brotherhood."

STORY:

THE HAPPIEST CITY

Once a boy set out to find the happiest city in all the country. He traveled along a road until he saw in the distance the buildings of a great city.

"What city is that?" he asked a traveler on the road.

"Oh, that's the Biggest City in the land," was the answer.

The boy hurried on. Soon he reached the outskirts of the city and plunged into its narrow, crowded streets. "Perhaps this is the Happiest City," he thought.

But as he roamed on and on through its endless streets it did not seem a very happy place. Everyone was busy, much too busy to bother with a strange boy wandering alone among the crowd.

"I must find another city," said the boy, and took the road into the open country again.

"What is that city on the hill yonder?" he asked a day or two later.

"Oh, that's the Richest City," answered the one he questioned.

The boy came nearer and nearer. "Perhaps this is the Happiest City," he thought. "If it's the Richest City there must be enough to make everyone happy."

He entered the city over a great bridge. A broad tree-shaded road led onward. "How beautiful!" thought the boy. He stood still to look around.

"Are you a stranger here?" questioned a boy about his own age.

"Yes," answered the boy. "I hear that this is the Richest City in all the land."

"Indeed it is!" cried the other boy promptly. "Come, and I'll show it to you."

Together the boys wandered through the streets. "See the tall buildings—and the parks—," said the boy who lived there. "And over here is a great library and a museum. Our roads are the finest in the country, and we have schools and colleges, and everything that money can buy."

"Where does all the money come from?" asked the boy who was a stranger.

"Oh," explained his companion easily, "most of it is given to the city by its wealthy citizens. They are very proud of the Richest City. They are always giving it a new museum or a library, or something like that." "But where do they get the money?" persisted the boy.

"Well, they make it in the factories and the shops. Way over there you see the smoke stacks. That's where the factories are."

"I should like to see them," said the boy.

"Oh, I never go over in that part of the city—there's nothing to see over there," replied his new friend.

So the boy said goodbye, and thanked his new friend for his trouble, and traveled over to the part of the city where the factories were.

"Can this be the Richest City?" he wondered. For all about him were miserable, dirty houses, with grim, unhappy-looking people going about their business with worried faces. Children were sickly and poorly dressed. Beggars were everywhere.

"The Richest City is certainly not happy—not for everyone," thought the boy sadly, and turned away. For days he traveled on, up and down the hills, in and out of cities, seeking the Happiest City.

"What city lies ahead?" he asked one day.

"That's the Strongest City," was the answer. "See the great wall around it? No one can enter except through the gates."

The boy went up to the city gates. Guards stopped him to question him about his business.

"I'm looking for the Happiest City," he told them.

The guards looked doubtful. "This is the Strongest City," they said. "See its great walls and towers. And outside in the harbor there are gunboats lying. And in our hangars are the newest and finest airplanes."

But as the boy walked through the streets the people looked worried.

"What are you afraid of?" asked the boy. "Isn't this the Strongest City?"

"Yes, of course," some of the people answered him. "But it isn't easy to stay the strongest. If we don't watch all the time, and keep on making more airplanes and more gunboats, some other city may get ahead of us."

The boy turned wearily away. He was tired, and discouraged, and hungry. He had hurt his foot and he was limping but he did not want to stay near the Strongest City.

After a while another city was ahead of him. He could see its buildings as the road turned around a hill. But as he drew near he was too tired to go any further. He dropped down at the side of the road to rest. He was soon fast asleep.

It was a long time before he woke up. When he did, two children were sitting beside him. They were Chinese children.

"Where am I?" asked the boy. "Is this China?"

But they smiled at him and shook their heads. "He's awake now," they called and a group of children who were playing a little way off came running toward him. Some of them were white children and some were brown and some were black. There were some Indians with them too and they had all been having a fine time together in the fields outside the city.

"Where did you come from?" they asked.

"What are you doing here?"

"I'm looking for the Happiest City," he said. "But I can't look any more. I've hurt my foot. And I'm so tired."

"Let's take him in to the hospital," cried one.

And another tall brown boy said, "Here, I can carry him easily."

"How strong you are!" said the boy, as the brown boy lifted him in his arms. "And how kind!"

"I'll bet he's hungry," said one of the children. "Here, you can have one of my sandwiches."

"Oh, thank you," said the boy. "How good it tastes!"

All the children went together along the road until they came to the hospital. They left the boy there with the kind nurse.

"We'll be back tomorrow to see how you are," they promised.

The nurse cared for the tired boy. He was bathed and fed, and tucked up in a clean white bed.

"What city is this?" he asked, as he was ready to drop off to sleep.

"This is the City of Brotherhood," replied the nurse.

"Oh," said the boy, "I thought it might be the Happiest City. That's what I've been hunting for."

"And so it is," replied the nurse. "For happiness is always to be found where people love and help each other, and that is what brotherhood means."

JEANETTE E. PERKINS²

SALUTE TO THE FLAG

HYMN: "America the Beautiful," one stanza

PRAYER: that we may help to make our part of America a "brotherhood."

July 8

THEME: *Outdoor Church*

PREPARATION:

Suggestions as to ways of approaching the place of worship will need to be repeated and discussed each Sunday before going outdoors.

CALL TO WORSHIP: Use familiar Bible verses, either in unison or recited by previously selected children

HYMN PERIOD: Sing a number of familiar hymns chosen by the children.

POEM: "Outdoor Church," by Ellen Fraser³

PRAYER: of thanks for all the loveliness around us.

July 15

THEME: *Praise to God for Things We See*⁴

PREPARATION:

As before. You may wish to vary the procedure by singing very quietly "For the Beauty of the Earth"⁵ as you go to the place of worship.

CALL TO WORSHIP as in previous services

HYMNS chosen by the children

CONVERSATION:

"God hath made everything beautiful in its time." Look around you and see some of the beautiful things." (If the service is held indoors, the children may remember and describe beautiful things they have seen.)

POEM: "Praise to God for Things We See"

STORY: "Another Story of Little Trot"

Little Trot "shares his eyes" with his blind friend by describing the lovely things he sees as they drive along near the seashore.)

PRAYER: of thanks for our eyes, and for loveliness around us.

July 22

THEME: *Praise to God for Sounds*

PREPARATION: As before. Teach one stanza of "Summer Suns Are Glowing."

CALL TO WORSHIP as in previous services.

HYMN: "Summer Suns Are Glowing," one stanza

MOMENTS OF SILENCE: (listening for some of "earth's thousand voices.")

CONVERSATION ABOUT SOUNDS:

Begin with those the children mention. Recall others: wind in the trees, waves on the shore, rippling brooks, whirring insects, singing birds.

Speak about our ears—how wonderful they are! About all the mysterious sounds that are in the air, but that we cannot hear with our ears. Wonder with the children over the radio, that can pick out the different

² Adapted by permission from a story by Jeanette E. Perkins.

³ In hymnal, *Sing, Children, Sing*, Thomas. Abingdon-Cokesbury Press.

⁴ *Singing Worship*, Thomas. Abingdon-Cokesbury Press.

⁵ *Mayflower Program Book*, Perkins and Danielson, The Pilgrim Press.

sounds and magnify them so that we can hear them.

POEM: "Praise to God for Sounds We Hear"

PRAYER: of thanks for our ears.

July 29

THEME: *The Good, Brown Earth*

PREPARATION:

Some plan whereby the children may have an experience of growing seeds or plants should be developed. A garden on the church grounds which the children may plant and care for is one possibility. An indoor garden for the church school room in a window-box may be possible if nothing better can be arranged.

In some instances a short walk to a nearby field or wood may be planned, at which time each child may be given a small dish to be filled with earth and stones, in which tiny growing plants may be arranged. The variety of small plants even in a grass plot is sometimes surprising.

CALL TO WORSHIP:

Great is our Lord and his greatness is unsearchable. (Psalm 145:3)

Great things doeth he which we cannot comprehend. (Job 37:5b)

HYMN: "For the Beauty of the Earth," (one stanza)

COMMENT:

THE BROWN EARTH

Did you ever stop to think how strange and wonderful brown earth is? (The leader may hold some in her hand as she talks.)

Almost wherever we go, all around this great world of ours, we find this brown soil, miles and miles of it. It all looks very much alike. But people who have studied a long time could take this handful of earth and another handful from a different place, and they could tell that the two handfuls were really very different.

Each plant and bush and tree stretches down its roots into this brown earth and when the rain comes and softens it, each plant draws out of the soil the part that it needs to make it grow.

Out of this same brown soil, plants draw the food that makes strong brown stems, or soft green leaves, or flowers in all lovely bright colors. And each plant, after a little while, has seeds, seeds that in their turn put out rootlets that find in the rich brown soil just the food they need.

People are studying all the time and finding out more and more about the brown earth. They find that when they know more about it they can raise better crops and grow more food.

For instance, nowadays farmers do not grow the same crops year after year in the same place. They change each year because different crops take different parts out of the soil.

All of these strange facts are a part of God's plan. "This is the Lord's doing: it is marvellous in our eyes."

PRAYER: "Keep Thou Our Garden, Lord"

August Programs

THEME FOR AUGUST: *Color in the World*

For the Leader

These services are planned as a contribution toward the children's growing "appreciation of differences." It is hoped that they will come to feel with the Indian boy in the

⁶ *Worship and Song*, The Pilgrim Press.

⁷ *Primary Music and Worship*, Presbyterian Board of Christian Education, 1930.

story, "Color,"⁸ that "it would be a strange world if there were not many colors. I should not like it half so well."

Suggested Activities

The theme for August lends itself excellently to illustration in various ways: charts, books, murals, panels for worship screens.

It also presents an unusually good opportunity for creative development of a litany of thanks for color, with sections separated by a choral response, sung to an original tune.

August 5

THEME: *Color in Flowers*

PREPARATION:

Some experience with gathering flowers, visiting a park, or a florist shop, or at least enjoying a colorful bouquet brought into the class room, should precede this service.

Teach "Praises Everywhere." This is a spring song and the words will need to be slightly adapted: in the last line change "springtime" to "summer." You may prefer also to substitute for the phrase "Praises everywhere," in both places where it occurs, the words "This glad summer day."

CALL TO WORSHIP:

Pupil: O give thanks unto the Lord; for he is good: for his lovingkindness endureth forever. (Psalm 136:1)

Group: God hath made everything beautiful in its time. (Ecclesiastes 3:11)

HYMN: "Praises Everywhere" as adapted above

DEVELOPMENT OF A SECTION OF A LITANY
(similar to the following):

THINKING ABOUT COLOR

God our Father, we have been thinking about color—

For all the colors of the flowers, we thank thee.

For red and pink tulips,
for red and white roses,
for purple, yellow and white pansies,
for pink and white snapdragons,
for gray pussywillows,
for white snowdrops,
for yellow daffodils,
for yellow and white daisies,
for blue and white morning-glories,
We thank thee for them all.⁹

August 12

THEME: *Color in Birds*

PREPARATION:

An interesting experience to precede this service would be the arranging of a bird bath. This might take the form of a small pile of rocks, planted with seeds or small plants, with a shallow earthenware dish on top.

CALL TO WORSHIP:

HYMN: "Praises Everywhere" as adapted last Sunday, or "The Birds' Return"

POEM:

INVITATION TO THE BIRDS¹⁰

Here's a tiny pool of water,
Fresh and cool and crystal clear,
Come then, birds of field and forest,
Drink with never a fear.

Come, drink and splash,
And sing a song,

⁸ By F. M. T. in *Neighbors at Peace*, Abingdon Press.

Also in *More Missionary Stories to Tell and The Church and America's Peoples*, Friendship Press.

⁹ By Children in the Primary Department, St. Luke's Episcopal Church School, Montclair, N. J.

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The whole day long—
Here's a pool of water,
Fresh and crystal clear.

DEVELOPMENT OF A SECTION OF THE LITANY
(similar to the following):

THINKING ABOUT COLOR

God our Father, we have been thinking about color—

For all the colors of the birds, we thank thee.

For the bluebirds, blue and orange,
for red cardinals,
for gray and black chickadees,
for sparrows, brown and gray,
for blue and white bluejays,
for red-headed woodpeckers,
and red-winged blackbirds,
for ruby-throated hummingbirds,
for scarlet tanagers,
for orange orioles,
for robin redbreasts,
for little brown wrens,

We thank thee for them all.¹⁰

August 19

THEME: *Color in Animals*

CALL TO WORSHIP as in previous services

HYMN: "Praises Everywhere" (as adapted for August 5)

CONVERSATION:

You may wish to have a brief discussion of the "protective coloring" of the little animals of field and forest, one way by which they hide from their enemies.

DEVELOPMENT OF A SECTION OF THE LITANY
(similar to the following):

THINKING ABOUT COLOR

God our Father, we have been thinking about color—

For all the colors of the animals, we thank thee.

For the deer, reddish brown,
for foxes, red and gray,
for tigers with orange and black stripes,
for striped zebras, black and white,
for black and brown bears,
and black panthers,
for cats, black and white, and orange and gray,
and for dogs, reddish brown, and white and black,

We thank thee for them all.¹⁰

August 26

THEME: *Color in People*

CALL TO WORSHIP as in previous services

HYMN: "Praises Everywhere" or one selected by the children

CONVERSATION:

We have been thinking about color in

¹⁰ F. M. T. Reprinted from *Children's Religion* Copyright, The Pilgrim Press.

flowers and birds and animals. As I look into your faces today I am reminded of another place where differences in color are a part of God's planned world.

Some of you have hair that is yellow, and some have hair that is brown. Some have reddish hair, and others have almost black.

Your eyes are different, too. Some of you have blue eyes, and some gray. And some have brown, and some have eyes that are a mixture of colors.

The story I am going to tell you is about an Indian boy who was thinking about still another way in which color is a part of the whole interesting world.

STORY: "Color"¹¹

DEVELOPMENT OF FINAL SECTION OF LITANY
(similar to the one below):

THINKING ABOUT COLOR

God our Father, we have been thinking about color—

For people of different kinds and colors, we thank thee.

For the people of the white race,
for the people of the brown race,
for the people of the yellow race,
and for the people of the red race,
for Americans of all different races,
and for people of different races all over the world.

We thank thee for them all.¹²

(Note: It is very likely that in the discussion accompanying the making of the litany the comments of the children will make it necessary for the leader to face the challenge of the wide-spread hatred of the Japanese. The leader should be prepared to point out that our friends, the Chinese, for whom the children probably have acquired deep admiration, also belong to the so-called "yellow race."

The leader may wish to ask the children, "How did Jesus feel toward the Romans who had conquered his people?" . . . "The Second Mile."¹¹ would be of value here.

Jesus' dealings with the Samaritans might be recalled . . .

The leader may wish to call attention to the accounts appearing frequently in the newspapers of the heroism of the Nisei (Americans of Japanese ancestry) in our armed forces . . . The story, "Hold Hard to Love,"¹² may be told.

SCRIPTURE:

God hath made of one blood all nations of men. (Acts 17:26)

Have we not all one father? (Malachi 2:10)

There is one God and Father of all, who is over all, and through all, and in all. (Ephesians 4:6)

¹¹ By Dr. Truman B. Douglas. In *Neighbors at Peace*, Taylor, Abingdon Press.

¹² By Grace W. McGavran. In *Child Life in Bible Times*, Taylor, Bethany Press. 1939.

Junior Department

By Elsie B. Simmons*

To the Leader

During the summer when the group is smaller and less formal would be a good opportunity to try out some choristic reading. One selection is given and some other poems are readily usable. "The Prayer of a Camper" would be effective with a hymn sung between verses. Otherwise it is a little long to use in its entirety with juniors. It would be helpful to have it follow conversation about camp or picnic experiences. The new book, *Rabbit Hill* by Robert Lawson (Viking Press) is delightful. The boys and girls would enjoy some of the experiences of Georgie, the young bunny. If you use it, be sure to include the climax of the unveiling of the statue in the garden. The story of St. Francis might be told the preceding Sunday so that the children would get fuller appreciation of its significance. The theme for August will be carried through the first Sunday in September.

Selections given here are suggestive. It is easy to find other poems on nature. Two source books would be *My Own Book of Prayers* edited by Mary Alice Jones, from which two selections given here are taken, and the three publications of the Connecticut Council of Churches and Religious Education, *Thoughts of God for Boys and Girls in Summer Time*, for 1943, '44, '45.

The hymn book used is *Hymns for Junior Worship* published by the Westminster Press and the Judson Press.

An order of service might be as follows:

PRELUDER

CALL TO WORSHIP

HYMN

POEM (selected on basis of theme for the day)

CONVERSATION ON EXPERIENCES OF GROUP

HYMN

PRAYER (By the leader, or using one of the poems suggested)

STORY

OFFERTORY SERVICE

HYMN

July Programs

THEME FOR JULY: *God, Who Toucest Earth with Beauty*

Materials for Use in July

WORSHIP CENTERS:

These may include a picture of Giotto's fresco, "St. Francis Preaching to the Birds"; fresh flowers, a flowering plant; pictures of rain, ocean, mountains, camp group. If any member has brought back interesting objects from a vacation, such as shells from the beach, white stones worn smooth with the tide, mementos of camp life, ask to borrow them for the worship center. Then speak of the objects at some time in the service.

THEMES: Weekly themes might be: *Growing Things; The Silvery Rain; Tides on the Seabeach; Purple Mountain Majesties; Campers' Joy.*

CALLS TO WORSHIP:

* Executive Director of Education, Beneficent Congregational Church, Providence, Rhode Island.

"The Lord is in his holy temple,
Let all the earth keep silence before him."
The Lord is in his out-of-doors,
Let all the world rejoice,
Rejoice and sing.¹

Psalm 24:1; Psalm 104:1-5; Job 37:14b

Leader: Psalm 95:1a

Group: Psalm 95:4,5

Leader: Psalm 95:6

HYMNS: All Creatures of Our God and King;
My God, I Thank Thee, Who Hast Made;
This Is My Father's World; We Sing Our
Praise; All Things Praise Thee; With
Happy Voices Ringing; For the Beauty of
the Earth; All That's Good and Great and
True; There Is Gladness Everywhere; In
Summer Fields.

POEMS AND READINGS:

HAVE YOU HEARD?

Have you heard the rain's soft music
On the grass, and on the leaves,
On the overhanging eaves,
While the wind, the music-master,
Calls the tune, now slow, now faster?
Have you heard the music
Of the wind and rain?

EDITH KENT BATTLE²

The poem, "Some Lovely Things," by Elizabeth McE. Shields, in *My Own Book of Prayers*.³

CHORIC READING:

COMMON THINGS

All: Joy is found in common things
That each passing season brings:

Light: Winds that tip-toe through the
grain,
Slanting lines of silver rain;
Poplar plumes that brush the
sky,

Medium: Fireflies flitting softly by;
Hollyhocks beside a wall,
And the meadowlark's first call;
Summer's green-gold loveliness,

Dark: Maple trees in autumn dress;
Winter's cozy firelight glow,
Moonlight on new-fallen snow.

All: There is wealth in common things
More than worldly wealth of
kings.

LOUISE ABNEY⁴

PRAYERS:

THANKSGIVING FOR NIGHT

O God, our Father, Maker of the World,
We thank You for the darkness of the night;

For the wide night sky about us,
Bright with stars,
Shadowy with clouds,
Shining with moonlight;
For the night wind's music;
For all friendly sounds
Of little creatures in the night,
And for your love
Over all things.

EDITH KENT BATTLE⁵

PRAYER OF A CAMPER⁶

God the Hills, grant me Thy strength to
go back into the cities without faltering,
Strength to do my daily task without tiring

¹ By Ellen Fraser in the May 1944 *International Journal*.

² Adapted by permission from February 1944 *International Journal*.

³ *My Own Book of Prayers*, edited by Mary Alice Jones. Copyright 1938, Rand McNally and Company.

⁴ From *Choristic Interludes*, by Mildred Jones. Expression Company. Used by permission.

⁵ From *The New Hymnal for American Youth*, Used by permission of D. Appleton-Century Company, Inc.

and with enthusiasm,
Strength to help my neighbor who has
no hills to remember.

God of the Lake, grant me Thy peace and
Thy restfulness,
Peace to bring into a world of
hurry and confusion,
Restfulness to carry to the tired one
whom I shall meet every day;
Content to do small things with a
freedom from littleness;
Self-control for the unexpected emergency
and patience for the wearisome task;
With deep depths within my soul to bear
with me through the crowded places:
And the laughter of the sunny waves to
brighten the cheerless spots in a
long winter.

God of the Stars, may I take back the
gift of friendship and of love for all.
Fill me with a great tenderness for the needy
person at every turning.

Grant that in all my perplexities and
every-day decisions I may keep an
open mind.

God of the Wilderness, with thy pure
winds from the north-land, blow
away my pettiness;

With the harsher winds of winter drive
away my selfishness and hypocrisy;
Fill me with the breadth and the depth,
and the height of Thy wilderness;
May I live out the truths which Thou
has taught me by every thought and
word and deed.

Also "The One Thousandth Psalm" by Edward Everett Hale. (No. 438, page 317, *New Hymnal for American Youth*).

THE MOUNTAINS⁷

We think of thee as we look out over the
green valley to the mountain peaks.
The whole earth seems silent and peaceful.
The clouds move off into the unending sky,
and our thoughts go with them out into
the vastness of the world.
We thank thee for the thrilling, uplifting
beauty of the sky and hills!
As we watch them, all the low desires go out
of our hearts, and we pray that we may
be stronger and nobler than we have ever
been before.
Help us to live a mountain-top life.

BEAUTY AND JOY

Creator of life and light,
We bless thee for the beauty of the world;
We thank thee for physical joy;
For the ecstasy of swift motion; for deep
water to swim in;
For the goodly smell of rain on dry ground;
For hills to climb and hard work to do;
For music that lifts our hearts in one breath
to heaven;
For all thy sacraments of beauty and joy,
we thank thee.
We thank thee, O God, for the poetry of
movement;
For a bird on the wing, a hare at the run;
For a train thundering through the night;
For a yacht with spread of sail;
For a man running and a child dancing.
Amen.

—MARSHALL DAWSON⁸

LITANY FOR THE OUT-OF-DOORS

Leader: For the summer flowers blooming
in gardens, fields, and along the roadside;
for flying birds and creeping things and
woodland creatures,

Response: *We thank thee, God.*

⁷ From *A Boy's Book of Prayers*, by Robert M. Martlett. Copyright, The Pilgrim Press. Used by permission.

⁸ From *The American Student Hymnal* by permission of the publishers, D. Appleton-Century Company, Inc.

Leader: For the warmth and health-giving rays of the sun; for the coolness of splashing rain; for the awe of the thunder and lightning,

Response: We thank thee, God.

Leader: For the tides and waves of the ocean; sandy beaches; for sea gulls soaring and diving,

Response: We thank thee, God.

Leader: For "purple mountain majesties"; for the joy of climbing; for the expanse of view from the top and the wind blowing,

Response: We thank thee, God.

Leader: For the joy of friendships in camp; for strength for swimming, running, playing; for the quiet night time with stories around a blazing campfire,

Response: We thank thee, God.

Leader: That we may see thee in the beauties of thy world; the love of our parents and families; the kindness of friends,

Response: We ask thee, O God, who hast shown us thy way of love taught by Jesus.

In Unison: Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Lord, my strength and my redeemer."

SCRIPTURE PASSAGES: Psalm 8; Psalm 121: 1,2; Psalm 19:14; Matthew 13:3-9; Matthew 6:26, 28, 29.

STORIES: Rabbit Hill, by Robert Lawson. Viking Press, \$2.00. Also the following:

BROTHER FRANCIS AND THE BIRDS

Many years ago in Italy, in the town of Assisi, lived a good and kindly man named Francis. Today we call him St. Francis, because he was so thoughtful and considerate of everyone and everything. He was always ready to help and often he would give away his last crust of bread or his cloak to someone who needed it. People loved him greatly. And not only people loved him. St. Francis befriended all living creatures, the birds, the squirrels, all the wild creatures of the fields and forests. The picture on our worship center this morning shows him with the birds. He spoke of them as his "Brothers" or "Sisters" and they would come and perch on his shoulder or eat from his hand. They had no fear of him. Even to the birds and animals he was, as he was to men, Brother Francis.

THE MINSTREL'S SONG

Once, long, long ago, there lived in a country over the sea a king called Rene, who married a lovely princess whose name was Imogen.

Imogen came across the seas to the king's beautiful country, and all his people welcomed her with great joy because the king loved her.

"What can I do to please thee today?" the king asked her every morning; and one day the queen answered that she would like to hear all the minstrels in the king's country, for they were said to be the finest in the world.

As soon as the king heard this, he called his heralds and sent them everywhere through his land to sound their trumpets and call aloud:

"Hear, ye minstrels! King Rene, our gracious king, bids ye come to play at his court on May-day, for love of the Queen Imogen."

The minstrels were men who sang beautiful songs and played on harps; and long ago they went about from place to place, from castle to castle, from palace to cot, and were always sure of a welcome wherever they roamed.

They could sing of the brave deeds that the knights had done, and of wars and battles, and could tell of the mighty hunters who hunted in the great forests, and of fairies and goblins, better than a story book; and because there were no story books in those days, everybody, from little children to the king, was glad to see them come.

So when the minstrels heard the king's message, they made haste to the palace on May-day; and it so happened that some of them met on the way and decided to travel together.

One of these minstrels was a young man named Harmonius; and while the others talked of the songs that they would sing, he gathered the wild flowers that grew by the roadside.

"I can sing of the drums and battles," said the oldest minstrel, whose hair was white and whose step was slow.

"I can sing of ladies and their fair faces," said the youngest minstrel; but Harmonius whispered, "Listen! listen!"

"Oh! we hear nothing but the wind in the tree-tops," said the others. "We have no time to stop and listen."

Then they hurried on and left Harmonius; and he stood under the trees and listened, for he heard something very sweet. At last he knew that it was the wind singing of its travels through the wide world; telling how it raced over the blue sea; tossing the waves and rocking the white ships, and hurried on to the hills, where the trees made harps of their branches, and then how it blew down into the valleys, where all the flowers danced gayly in time to the tune.

Harmonius could understand every word:—
"Nobody follows me where I go,
Over the mountains or valleys below;
Nobody sees where the wild winds blow,
Only the Father in Heaven can know."

That was the chorus of the wind's song. Harmonius listened until he knew the whole song from beginning to end; and then he ran on and soon reached his friends, who were still talking of the grand sights that they were to see.

"We shall see the king and speak to him," said the oldest minstrel.

"And his golden crown and the queen's jewels," added the youngest; and Harmonius had no chance to tell of the wind's song, although he thought about it time and again.

Now their path led them through the wood; and as they talked, Harmonius said:—

"Hush! listen!" But the others answered:—

"Oh! that is only the sound of the brook trickling over the stones. Let us make haste to the king's court."

But Harmonius stayed to hear the song that the brook was singing, of journeying through mosses and ferns and shady ways, and of tumbling over the rocks in shining waterfalls on its way to the sea.

"Rippling and bubbling through shade and sun,

On to the beautiful sea I run;
Singing forever, though none be near,
For God in Heaven can always hear."

sang the little brook. Harmonius listened until he knew every word of the song, and then he hurried on.

When he reached the others, he found them still talking of the king and queen, so he could not tell them of the brook. As they talked, he heard something again that was wonderfully sweet, and he cried: "Listen! listen!"

"Oh! that is only a bird!" the others replied. "Let us make haste to the king's court!"

But Harmonius would not go, for the bird sang so joyfully that Harmonius laughed

aloud when he heard the song.

It was singing a song of green trees, and in every tree a nest, and in every nest, eggs! Oh! the bird was so gay as it sang:—

"Merrily, merrily, listen to me,
Flitting and flying from tree to tree,
Nothing fear I, by land or sea,
For God in Heaven is watching me."

"Thank you, little bird," said Harmonius; "you have taught me a song." And he made haste to join his comrades, for by this time they were near the palace.

When they had gone in, they received a hearty welcome, and were feasted in the great hall before they came before the king.

The king and queen sat on their throne together. The king thought of the queen and the minstrels; but the queen thought of her old home, and of the butterflies she had chased when she was a little child.

One by one the minstrels played before them.

The oldest minstrel sang of battles and drums, just as he had said he would; and the youngest minstrel sang of ladies and their fair faces, which pleased the court ladies very much.

Then came Harmonius. And when he touched his harp and sang, the song sounded like the wind blowing, the sea roaring, and the trees creaking; then it grew very soft, and sounded like a trickling brook dripping on stones and running over little pebbles; and while the king and queen and all the court listened in surprise, Harmonius' song grew sweeter, sweeter, sweeter. It was as if you heard all the birds in Spring. And then the song was ended.

The queen clapped her hands, and the ladies waved their handkerchiefs, and the king came down from his throne to ask Harmonius where he had learned such a wonderful song. And Harmonius answered:—

"Three singers sang along our way,
And I learned the song from them today."

Now, all the other minstrels looked up in surprise when Harmonius said this; and the oldest minstrel said to the king: "Harmonius is dreaming! We heard no music on our way today."

And the youngest minstrel said, "Harmonius is surely mad! We met nobody on our way today."

But the queen said: "That is an old, old song. I heard it when I was a little child; it is the loveliest song there is in the whole world."

The queen was right, and we can hear the song today if we will but listen as the minstrel did!

MAUD LINDSAY

August Programs

THEME FOR AUGUST: Make You the World a Bit More Beautiful

August 5

CALL TO WORSHIP:

God is a Spirit, a Spirit of Love,
A Spirit of truth, of kindness, of joy.
Wherever these are,
We find God.¹⁰

HYMN: "O Master Workman of the Race"
THEME STORY: "The Island of the Nightingales"¹¹

Introduce the story with a thought such as this: Through July we have thought about the loveliness of the out-of-doors and God's world of nature. This month we want to

¹⁰ From *As Children Worship* by Jeanette E. Perkins. Copyright The Pilgrim Press. Used by permission.

¹¹ Found in *International Journal of Religious Education*, June 1941, page 24.

think of people who have made the world a bit more beautiful by helpful and kindly deeds and useful lives. Here is a story of a man who made the world a bit more beautiful and sent his children out into the world, as they grew up, to make the world more beautiful, too.

SCRIPTURE READING: I Corinthians 3:9a; I John 3: 18; John 13: 34, 35.

HYMN: "God's Presence"

STORY: Tell briefly the story of Sir Wilfred Grenfell of Labrador, opening with the poem which he kept above his desk:

"He did kind things so kindly—
It seemed His heart's delight
To make poor people happy
From morning until night."¹²

PRAYER: (by leader)

Our Father, we thank thee for this great, wide, beautiful, wonderful world. We thank thee for Jesus who taught men to love one another as brothers. We are glad for the many men and women of the past who, like Dr. Grenfell, have given up many things that they might follow Jesus and his way of love. In our tasks and duties at home or school may we, too, remember to make the world a bit more beautiful.

OFFERTORY SERVICE

HYMN: "Take My Life and Let it Be"

(Suggest that the group think particularly of Dr. Grenfell and his contribution to the people of Labrador and all the world through the Beauty of Service.)

August 12

CALL TO WORSHIP:

Leader: Praise ye the Lord. Praise him, O ye servants of the Lord.

Group: God is a Spirit, a Spirit of Love, A Spirit of truth, of kindness, of joy.

All: Wherever these are, We find God.¹³

HYMN: "We Sing Our Praise"

SCRIPTURE: Matthew 23: 11; John 15: 13-15a, add words 'but friends'; Mark 8: 35

CONVERSATION:

These last are strange words. How did Jesus mean that a person could save his life by losing it? (Get ideas from group) One thing that Jesus learned was that the only way to be truly happy was to try to make others happy. One does not find happiness by always seeking it for oneself. As we think of those who have "made the world a bit more beautiful because they have been in it" we have a story of a man and his wife who spent a lifetime trying to find out about a valuable thing called radium. They found joy in living by losing their lives in the great search, just as Jesus said.

STORY: "Pierre and Marie Curie" in *Greatness Passing By* by Hulda Niebuhr. (Scribners)

HYMN: "I Would Be True"

PRAYER: (by leader)

Our Father, we thank thee for the men and women of the world who have studied and worked to bring men new knowledge. We thank thee for the inventors and scientists who work with hand and mind to discover ways of curing disease, ways of making work easier for those in factory or mill. Help all of us to learn how to use these new discoveries and this new knowledge that it may not be used to destroy or make people unhappy, but make them happier and

¹² From *What Life Means to Me*, by Wilfred T. Grenfell. Copyright The Pilgrim Press. Used by permission.

healthier. May we all carry on the spirit of Pierre and Marie Curie who worked so unselfishly to help to build Jesus' kingdom of love. Amen.

RESPONSE: "Keep Me, Lord"

OFFERTORY SERVICE

BENEDICTION

August 19

CALL TO WORSHIP: (same as preceding Sunday)

HYMN: "My God and King"

SCRIPTURE: Luke 6: 27, 28, 32, 35. Use Moffatt translation if possible.

LEADER:

MADAME CHIANG KAI-SHEK

In far away China there has been war for many years. Homes are destroyed, children have been separated from their parents, whole towns and cities have been given up. Sometimes whole families have walked and walked for days and even weeks to reach a place of safety from the bombs and enemy guns.

The leader of this great country, Chiang Kai-Shek, and his wife have worked hard to bring a little bit of happiness and cheer to their saddened people. Madame Chiang, as she is called, goes from town to town helping to find food for a group of people who are hungry; finding parents and homes for lost children; cheering people up who are saddened by the awfulness of the war.

And never does anyone hear from Madame Chiang words of hatred for the Japanese who are enemies of her country. Madame Chiang's mother taught her the words of Jesus which we read this morning. When the Japanese soldiers first came into China, Madame Chiang went to her mother and said, "Mother, why don't you pray that God send some punishment upon the Japanese people?" Her mother said nothing for a moment. Then she answered, "You should know better, my dear, than to ask God to do anything like that." From that time on Madame Chiang prayed with the same forgiving spirit her mother had. She says, "Religion is a very simple thing. It means to try with all my heart and soul and strength and mind to do the will of God."¹⁴

And many people in China and throughout the world, have learned from Madame Chiang to pray for their enemies.

PRAYER: (by leader)

O God, we thank thee for Jesus who went about doing good and in whose footsteps so many others have followed. We thank thee for Madame Chiang who is bringing so much happiness to the people of China who are sad and lonely and hungry. We thank thee for all the people who work on farms or in cities and in countries far across the sea, to make this a happier and a more friendly world. May we boys and girls help to make the world more beautiful by remembering more than we do to say and do friendly and helpful things. Amen.

RESPONSE: "Keep Me, Lord"

OFFERTORY SERVICE

BENEDICTION

God has no hands but our hands
To do His work today;
He has no feet but our feet
To lead men in His way.

ANNIE JOHNSON FLINT¹⁴

August 26

CALL TO WORSHIP (as on preceding Sunday)

¹³ From *I Confess My Faith* by Mei-Ling Soong Chiang. Used by permission of Events Publishing Company, Inc.

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PRAYER (by leader)

HYMN: "Lord, I Want to Be a Christian" (first stanza only)

LEADER:

A group of people in our country, the Negroes, have learned through great difficulty and misunderstanding, to be brave and true. White people made them slaves and servants; they often were and sometimes still are not permitted to ride on busses or trains or cars except in special seats. In our big cities they live in poorer homes than those of most white people. Some places of work will not hire them. This is not right or fair and some white people and Negroes themselves are working hard to straighten it out. This injustice has been true for so many years that it is taking a very, very long time to overcome it. Many Negroes have been very eager to go to school so that they might learn how to help their people. One of these was George Washington Carver.

STORY:

GEORGE WASHINGTON CARVER, SCIENTIST

He grew up in the South a good many years ago. George always loved flowers as a child and by the time he had become about the age of you boys and girls here he had learned how to take care of plants and growing things. Neighbors from all around would bring their potted plants to him when something seemed to be wrong. Almost always George Washington Carver was able to return each plant to the owner, thrifty and healthy and with a lot of new leaves.

He had to work hard to go to school, but he wanted so much to know the "why" and "how" about things that he was willing to study hard when he got the chance, and to work hard to get the chance. When he had grown up he thought a great deal about his fellow Negroes in the South who were so poor. They did nothing but raise cotton year after year and now the ground was so worn out it would not grow a good grade of cotton any longer.

By this time George Washington Carver had become a scientist and taught in a college. He was known as Dr. Carver and knew a lot about raising plants and crops. He taught the Negro farmers around the school to rotate crops. This year, he told them, plant peanuts instead of cotton; next year, plant cotton again. The farmers scarcely believed Dr. Carver, but some of them tried it. To their great surprise and pleasure, it worked. But then so many farmers tried it that in a little while there were more peanuts being grown than could be used.

Dr. Carver said to himself, "Peanuts must be good for a lot of things if we only knew what I am going to find out." He took a handful into his laboratory and experimented with them. He experimented for years and years and was constantly finding out new things that could be made from peanuts. Some of these things are vinegar, face powder, soap, ink, milk. He discovered more than 300 new uses for peanuts. Besides this he discovered more than 100 uses for the sweet potato. Dr. Carver died a few years ago but both Negroes and white people have been helped by his work. When asked how he had done it, Dr. Carver would answer, "It was God, creating through me." He made the world a bit more beautiful because he had been in it.

HYMN: "Lord I Want to be Like Jesus"

PRAYER (by leader)

OFFERTORY SERVICE

HYMN: "In Christ There Is No East or West"

BENEDICTION: (same as for August 19)

Intermediate Department

By Ruth Bernice Mead*

THEME FOR JULY AND AUGUST: *Our American Heritage*

For the Leader

In these days the junior high boys and girls are hearing much about heroic service to our country. This heroism of today is part of our heritage, but these boys and girls need to see it in perspective and realize that they belong in a great procession of men and women who have sacrificed to make this country what it is today. They inherit responsibility as well as advantages.

The great national holiday on the Fourth of July is a good beginning for this stream of thought. The ending of summer holiday and plans for return to school form a fitting close.

Summer attendance is often irregular and during this time it is difficult to get groups together to plan and carry out programs. These services have been planned so that more responsibility will fall on the leader of the group and less on the worship committee. If it is possible to have the worship committee continue work, the services may be planned with them. In these vacation months most junior choirs disband, so no suggestions for anthems have been made.

July Programs

July 1

THEME FOR THE DAY: *Our Heritage of Independence*

WORSHIP CENTER: Plan for a very simple arrangement with the Christian flag, the American flag and the open Bible. If large flags to stand each side of the altar are available, use them; if not, have small flags on each side of the open Bible.

PRELUDE: Medley of patriotic hymns.

HYMN OF PRAISE: "O Beautiful for Spacious Skies," or "America"

CALL TO PRAYER FOR OUR COUNTRY:

This day we look to God in praise for our country:

In deep thanksgiving for its undevastated cities,

Its free valleys, its proud mountains.

Let us pray for its preservation through Wise and honorable leadership,

That freedom and democracy may ever win Against the force of corruption

Which often threatens this good land.

PRAYER FOR OUR COUNTRY: Led by a teacher or by the pastor, if he can attend.

HYMN: "O God Beneath Thy Guiding Hand"

DISCUSSION PERIOD:

In this period the leader or some adult chosen by the department should lead a discussion of these questions.

1. What really is our heritage from that first Fourth of July?

2. How is freedom and independence menaced today in our land?

3. Is there anything that we can do to keep our country one in which men, women and little children can have true freedom?

SCRIPTURE RESOURCE: Long, long ago a great prophet looked on his country and called the people to establish and preserve liberty

in his homeland. His words are good for our country today. Let us all turn to Isaiah 58 and read verses 6-9. Remember that to them the word "yoke" meant slavery or lack of freedom.

OFFERING: Prayer of dedication by a teacher with the Doxology as a response.

DISMISSAL TO CLASSES: to music of "God of Our Fathers, Whose Almighty Hand"

July 8

THEME FOR THE DAY: *Our Heritage from Those Who Opened New Country*

WORSHIP CENTER:

Use a picture of a covered wagon or a portrait of some great pioneer who went into new country. If members of the group have pioneer ancestors, ask that old portraits be brought in and hang the pictures where early comers may see them and talk of them.

CALL TO WORSHIP: There have been many who, like Abraham, "when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out not knowing whither he went." We owe much to them. Let us thank God for the heritage they have given us.

HYMN OF PRAISE: "Forward Through the Ages," stanzas 1 and 3

INVOCATION:

Our Father, we thank thee for the men and women who have toiled and suffered to make this country; for those who have gone from home and family into new parts of the country; for those who have pioneered in science and invention. Make us truly grateful for the heritage they have left us. May we show our gratitude through wise citizenship and honest service to this country. Amen.

STORY: Some of the greatest of our pioneers were men who carried the church into the new land. Today I want to tell you of one pioneer family who have left us a great heritage.

Go West—FOR CHRIST

Early in the exploration of the great Northwest, some Indians in what is now Idaho heard of "The White Man's Book of Heaven" and decided to ask for a teacher and a book. Through terrible hardships they journeyed east to St. Louis and appealed for help. The government officials could not give them the Bible they sought in their own language, but did give them care and heard their story. Disappointed, the Indians went back to their far mountains without the teacher and the book.

But the message of their long journey was carried finally to the little town of Wheeler, New York, where a young doctor named Marcus Whitman was practicing. He was an earnest Christian and felt that he wanted to go to meet the needs of these Indians. He volunteered to go as "An Assistant Missionary to the tribes beyond the Mississippi river." No one had any idea of the vastness of the country then. In a nearby town there was a young woman school teacher, Narcissa Prentiss, who had wanted to go as a missionary to the Indians but the reply to her request had been, "I don't think we have missions among the Indians where unmarried females are valuable just now." These two met and decided to marry and go west.

But Dr. Whitman wanted to know first if it was safe to take a woman on the long hard journey into savage country. In February 1835 he left to go to the new land. If it was safe, Narcissa was to follow with another couple, Rev. and Mrs. Oliver Powell. Whitman and his leader, the Rev. Parker,

left St. Louis in May and returned in November. They had decided that it was possible for the women to go. In February of 1836 two couples started west, the Whitmans and Rev. and Mrs. Henry Spaulding. They reached Wailatpu in the Nez Perce country after a long hard journey. There they made their home and began to make friends with the Indians.

When their baby daughter Alice was born the Indian chief gave her the Indian name meaning "Cayuse girl," because she was born on the Cayuse land or land of the wild horses the Indians rode.

They were far from home and mail did not reach them until July 1839, more than two years after they had left home. The Indians were friendly and the doctor was able to help the many sick of the tribe. Their work went well and both couples were happy even though the days were long and hard. Then sorrow came to the Whitmans; their little Alice wandered away from the house and drowned in the stream near by. The doctor and his wife were comforted, for the Indians seemed more interested in the stories of Jesus. Their sacrifices seemed worth while.

More settlers came and the Nez Perces saw their ranges shrinking and their free land threatened. The white man's laws were strange. Resentment grew. But Stickus, the Chieftain who had become Dr. Whitman's firm friend, remained loyal to the missionaries. Other Indians began threatening the missionaries as well as the settlers. Stickus urged the Whitmans to go away "until my people have better hearts." But the Whitmans thought of all those who depended on the doctor and felt they were needed more than ever at Wailatpu.

An epidemic of measles broke out and the doctor was too busy with the sick children to think of his own safety. Suddenly the little settlement was surprised by hostile Indians and nearly all the white people were killed. Both Dr. and Mrs. Whitman lost their lives.

But the death of these missionaries did not wipe out their life service. The Nez Perces remembered their teachings even though they had not been able to protect their teachers. Later missionaries found them waiting again for teachers and "The White Man's Book of Heaven." A training school for ministers was established and in later years the Nez Perce churches were served by their own ministers, descendants of the men and women who had known the Whitmans.

Such pioneers not only broke trails for later settlers as they went daringly with their families into unexplored country, they carried the ideals of the men who came to these shores to found a Christian land. Their great lives bore the spirit of the true America.

PRAYER: Let us thank God silently for all those who lived bravely and spent their lives to make this country a Christian nation. (Period of silence) Amen.

OFFERING: Dedication prayer by a pupil, Doxology as a response.

DISMISSAL TO CLASSES to melody of "Forward Through the Ages."

July 17

THEME FOR THE DAY: *Our Heritage in This Community from Christian Pioneers*

WORSHIP CENTER:

Use either the Bible and two flags, or pictures of local pioneer Christians and leaders in good government. Each part of the country has its own Christian heroes who are now half forgotten but who pioneer in making that particular section a good new settlement. Often their descendants in the department or in the community at

* Director of Student Personnel, Presbyterian College of Christian Education, Chicago, Illinois.

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PRELUDIUM: "Onward Christian Soldiers"

CALL TO WORSHIP:

O remember the days of old, and consider the years,

Consider the years of many generations.

Ask thy father, and he will show thee;

Ask thy elders and they will tell thee what works

Were done in their days, in the times of old.

HYMN: "Forward Through the Ages" or
"March On, O Soul, with Strength" v. 2,

PRAYER OF THANKSGIVING FOR OUR EARLY LEADERS

INTRODUCTION OF THEME FOR THE DAY:

As the country as a whole has from its pioneers its heritage of freedom, each section has its own particular heroes who nourished the first community and church life. Here we think of (early settlers of religion) as giving us a particular heritage. (If possible, have different pupils present incidents; if not, have given one or two stories of men who stood for right and Christianity in the local community or state.)

HYMN: "Dare to Be Brave, Dare to Be True"

SCRIPTURE: Unison reading of Psalm 1.

OFFERING: Prayer by a pupil and Doxology as a response.

DISMISSAL TO CLASSES to martial melody.

July 24

THEME FOR THE DAY: *Our Heritage from Those Who Came Against Their Will*

WORSHIP CENTER:

The Bible open to the fortieth Psalm, with a candle on either side, or a central picture of some great Negro singer or poet with the open Bible before it.

PRELUDIUM: "Steal Away to Jesus"

CALL TO WORSHIP:

He hath put a new song in my mouth;
Even praise unto our God (Psalm 40:3a)

HYMN: "How Firm a Foundation"

INTRODUCTION OF THEME FOR THE DAY:

In the olden days, the children of Israel sang their experiences and their trust in God's deliverance. We have these songs in the Psalms. In almost every age since some precious songs have come down to us out of the lives of the people. In our own country we have a particularly rich heritage in the religious songs of the Negro people. Many of these were written out of deep suffering. They felt very close to God and his comfort. Bible stories meant a great deal to them and were frequently made into songs. Today we

are going to sing and listen to some of these songs.

SONG PERIOD: Select three or four Negro

Spirituals and have the group sing them.

LISTENING PERIOD:

Play several records of Negro spirituals as sung by great Negro singers. The records made by Roland Hayes, Marian Anderson and Paul Robeson are particularly good. Or you may ask someone who sings well in the congregation to come in and sing for the department. In some places it will be possible to have a singer from a nearby Negro church come in to sing and interpret these songs to the group.

STORY:

THE NEGROES HELP THEIR OWN PEOPLE TODAY

These songs have a thread of hope running through them. The Negro, even in slave days, was sure that God would help him and that there was a way out of the hard times he experienced. Today trained men are making this hope come true as they serve their own people.

Tuskegee Institute is a great educational force among the Negroes, but the most needy people can not go there. So the college is going to the people who need help. "The Booker T. Washington Farmer's College on Wheels" is a movable school which travels from one part of the South to another. It seeks out the poverty stricken share-croppers and helps them to help themselves. The teachers are a county agent trained to help the farmers with their problems, a woman to teach the women how to make better homes and use the foods they have to better advantage, a man who can teach simple carpentry and show the people how to improve their houses, and the local pastor.

Neighbors gather from miles around and every one works on the home chosen for the classes. The women scrub the house, make new curtains, make rugs of sacking and other materials which are at hand, and learn new ways of cooking their food. The woman in charge holds classes in child care and child health.

While the women are working on the house the men are having classes in improving the farm. One group works on the yard and after it is cleaned up they plant flower seeds and transplant shrubs from the woods nearby. Another class of men has been learning to mend the porch, make screens for the windows, and whitewash the walls. Others have been learning how to prepare the fields and take better care of the crops. As each class works the teacher explains why the work should be done this way.

But the day is not all work. At 4:00 the classes stop and take time for organized games and in the evening there is a movie and music from a phonograph. The busy day of learning closes with a service of praise led by the pastor. As they leave for home each man and woman looks at the transformed house and yard. What was done there can be done in each little home. They have seen that the new way is practical. As the school moves on, the local pastor helps each family to make its own home better. The new day the Negroes have sung of begins to come even to these poor and untrained people.

Bishop B. G. Shaw, of the African Methodist Episcopal Zion Church, has worked with labor unions for the past ten years to bring about better working conditions for his people. Recently war industries have brought many new problems to the Negroes in industry. The unions are now pledged not to show racial discrimination, but up to 1934 the policy in the South was to exclude Negroes or to arrange matters so their

unions were powerless.

Bishop Shaw saw this and studied how to help his people. He talked with the ministers of his church and other churches. They then went to the union with a plan to work together. He presented his plan to bring more just labor conditions through the unions. He felt that the church must help its members to find fair working conditions and equal rights.

As the laboring groups learned to work together and found hope that better wages and working hours could be obtained, they learned to work together for the community good in other ways. Working men and women were happy to know that their church was interested in them and their problems. They were willing to cooperate in working with the church to get a Negro hospital in Birmingham, and to plan for a park where their children might play.

During these days when so many families have had to move to new places for war work, this group of ministers have tried to help these uprooted people and to keep union interest in their labor conditions alive. No one can ever know how much good has come from the bishop's small beginning.

PRAYER OF THANKSGIVING FOR THESE SONGS

HYMN RESPONSE: "Lord I Want to Be a Christian" (Sung softly)

OFFERING: Use melody the spiritual just sung and silent prayer of dedication.

August Programs

August 5

THEME FOR THE DAY: *Our Heritage from Many Peoples Who Came for Freedom*

WORSHIP CENTER:

Use objects indicative of the different nationalities you are going to discuss. You may be able to get small flags of the different countries. Be sure not to omit the symbols of the contribution which countries now our enemies have made.

PRELUDIUM: "God of Our Fathers, Whose Almighty Hand"

CALL TO WORSHIP: Let us give thanks for the many men and women who have come into this our land and made it a nation strong with their varied contributions. Let us thank God for the heritage each has brought.

HYMN: "O God, Beneath Thy Guiding Hand"

THEME FOR THE DAY:

Our country has been spoken of as "the melting pot." Some of you may have had a chance to see metal melted and fused in the hot furnaces where steel is made. When this is done the metals blend together and come out far stronger than any one of them would have been alone.

We can think of our own country in this way. Each group of immigrants who came brought a special contribution from the home country to make America. I wondered how many nationalities we had represented in our own department. I asked a few of the students to tell of their own heritage from other lands. (Have students and perhaps a teacher or two with an interesting background speak very briefly.)

Let us see how many other nationalities we have represented here. (Give two or three minutes to this discussion)

PRAYER: Thanksgiving for the contributions these peoples have made and petition for the growth of our country.

OFFERING: "O Beautiful for Spacious Skies," followed by the prayer of dedication by one of the teachers.

August 12

THEME FOR THE DAY: *Our Heritage of Education*

WORSHIP CENTER: Place several school books between book ends and lay other educational tools as paper, pencils, rulers, etc. in front of this.

PRELUDE: "Holy, Holy, Holy"

CALL TO WORSHIP: "Seek the Lord, and his strength; seek his face forevermore."

HYMN: "In Life's Earnest Morning" stanzas 1, 2

RESPONSIVE READING: Proverbs 4:5-13

INTRODUCTION TO THE THEME OF THE DAY:

SHE POINTED THE WAY

In the very beginning of our nation schools were established in every community. These were private schools or church schools at first, but as soon as it was possible public schools were established. Everywhere people believed that everyone should have a chance to have an education. Men could not be free if they were kept in ignorance.

As the population moved west schools were started in the tiny new settlements. In many sections which were too sparsely settled for secondary schools to be built at public expense, the church established boarding schools so that boys and girls might have an adequate education. Both the church and state were constantly seeking to carry education to every one in this land.

For many years higher education was mainly for boys. Then courageous women began to pioneer in education for girls. Today I want to tell you a bit about one of these women.

Alice Freeman Palmer was born in the country and went to the little district school. When she was ten her father moved to Windsor, New York and she entered the Academy there. When she was ready for college she found few places open to women. The very few women's schools did not seem adequate to her. Michigan had become co-educational only two years before and she decided to go there.

For a time after she graduated she taught in a "seminary for girls" at Lake Geneva, Wisconsin. From there she went to Wellesley College which had been organized four years before. She was only twenty-four when she went as professor of history to this growing college for women. At twenty-six she became the president of that school. She was carrying on a great venture. In a day when few women had higher education, she assumed the presidency of a college for women where all the officers and teachers were women.

For six years she served this college and in those years formed its basic policies. During these years she was the friend and counselor of the girls and the other teachers. Shortly after her marriage to Dr. George H. Palmer she left this school. She had carried it through its difficult beginning days.

In the chapel of Wellesley is a beautiful memorial to Alice Freeman Palmer. In this she stands in her academic gown, with one arm about a young girl. With her right hand Mrs. Palmer is pointing the way to this young graduate. To many she was the one who pointed the way into lives of larger service.

Dr. George H. Palmer wrote a beautiful biography of his wife. In it we see that the close of her work at Wellesley did not end her struggle for education for all men and women. Two years after her marriage she was appointed a member of the Massachu-

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DENOMINATION

setts State Board of Education. She worked hard to improve education all through the state.

At the end of the Spanish-American war she became actively interested in education for the Cubans. Sixteen girls from Cuba came to Harvard that summer for special training. They were under the care of Mrs. Alice Gordon Gulick who had spent many years in Spain. She interested Mrs. Palmer in education for Spanish girls. Grounds and a building were bought in Madrid. Plans were laid for a college there when suddenly Mrs. Palmer died. Soon after Mrs. Gulick also died and that plan had to be abandoned. But we see that ever, up to the very time of her death, this woman was pioneering in the cause of education for all. In so doing she realized her American heritage.

PRAYER OF THANKSGIVING

OFFERING: Prayer of dedication by a pupil and the Doxology as a response.

DISMISSAL TO CLASSES: "Lead on, O King Eternal"

August 19

THEME FOR THE DAY: *Men Who Struggle to Preserve Our Heritage*

WORSHIP CENTER: Christian and American flags with open Bible.

CALL TO WORSHIP: "Watch ye, stand fast in the faith, quit ye like men, be strong."

HYMN: "Stand Up, Stand Up for Jesus"

SCRIPTURE: Psalm 125

INTRODUCTION TO THE THEME OF THE DAY:

It is hard to know or see the people of your own day and know what they are accomplishing, but we can honor those who are really striving in our own time to make this a good land and leave us a heritage of freedom. I have asked several of you to tell about men and women whom they think are leaving a heritage of freedom and right for this country. (Short talks and group discussion of the contributions these people are making to our country.)

PRAYER OF THANKSGIVING for all who strive for the right.

OFFERING: Silent prayer of dedication and Doxology

DISMISSAL TO CLASSES: "Dare to Be Brave, Dare to Be True"

August 29

THEME FOR THE DAY: *My Responsibility for This Heritage*

WORSHIP CENTER: Small flags on either side of a picture of a modern boy and girl. You may use a poster picture or photographs of a junior high boy and girl who are not known to any of the group.

PRELUD: "Soldiers of Christ Arise"

CALL TO WORSHIP: "This is the day which the Lord hath made; we will rejoice and be glad in it."

HYMN OF PRAISE: "We Praise Thee, O God, Our Redeemer, Creator"

INTRODUCTION OF THE THEME:

Frequently we see in the personal columns of the daily papers advertisements for heirs. Someone has died and left money to an heir but no one knows where the heir is. Many exciting real life stories have centered about these missing heirs; many novels have been written on this theme.

More exciting stories could be written about the ways in which these heirs spent the inheritance which came to them. Some wasted it; some hid the wealth and lived the lonely life of a miser; some spent the heritage for the benefit of others.

We have been talking for several Sundays about the heritage we have in our country. I wonder if you have thought what kind of heirs you will be. Can some of you think of ways in which we may use this heritage wisely and pass it on to those who come after us?

DISCUSSION PERIOD: If necessary, have a few students ready to start the discussion. Close it if it becomes labored and moral-

izing.

PRAYER: This should be planned with one of the teachers or given by the leader for it sums up the discussion period.

OFFERING: "We Give Thee But Thine Own" played softly during a moment of silent dedication. Doxology as a response.

DISMISSAL TO CLASSES: "Looking Upward Every Day"

Senior and Young People's Departments

By Percy E. Kohl*

THEME: *Looking to Jesus*

To the Leader

The material in this issue covers nine weeks, and the services are necessarily condensed. All poetry is to be found in *1000 Quotable Poems*, or in *Quotable Poems*, Volumes I and II, published by Willett, Clark & Co., Chicago. *Christ and the Fine Arts*, by Maus, published by Harper & Brothers also contains much helpful material. Especially is this true if you should wish to use a slide projector, since the pictures described in the book are available from the Society for Visual Education as Kodachrome slides. Other very helpful material can be found in the volumes compiled by Kirby Page. Whenever possible, use a worship center.

July Programs

July 1

THEME: *Jesus the Great Teacher*

CALL TO WORSHIP: "The Teacher," by H. H. Swift¹

LEADER:

Jesus was different from the established teachers of his day. He taught with authority; they did not. They were tied to their books and bound by tradition. Their touch with reality was second-hand or worse; their teaching was not grounded in first-hand experience. And they had multiplied deductions, applications and exceptions until they were entangled in a thicket of legal technicalities, and had lost vision and perspective. From all of this Christ was free. He saw and thought for himself. His teaching was rooted in his own experience. His mind went straight to the heart of things. He knew the truth, and spoke the truth simply and directly, without need or fear of precedent. He did not hesitate, if the case demanded it, to say, "Ye have heard that it was said to them of old time . . . but I say unto you." He dared to assure his pupils, "Ye shall know the truth, and the truth shall make you free."

LUTHER A. WEICLE²

* Secretary-Director, Alabama Area, Disciples of Christ, Birmingham, Alabama.

¹ *1000 Quotable Poems*, Clark and Gillespie, Willett Clark & Co., Chicago. Available in many public and church libraries.

These references are also in the earlier volumes, *Quotable Poems*, Volume One and Volume Two.

² In *International Journal of Religious Education*, December 1925.

READING: "What If," by Gertrude B. Gundersen¹

SCRIPTURE: Matthew 4:23—5:2

PANEL DISCUSSION on Some Aspects of the Teaching of Jesus; such as: Concerning the basis of authority; About God; Concerning the supreme good; On righteousness and sin.

RESPONSIVE POEM AND HYMN:

POEM: "Building a Temple" (Anonymous)

A builder builded a temple,
He wrought it with grace and skill;
Pillars and groins and arches
All fashioned to work his will.
Men said, as they saw its beauty,
"It shall never know decay.
Great is thy skill, O builder:
Thy fame shall endure for aye."

HYMN: "Saviour, Teach Me, Day by Day," verses one and two.

Poem:

A teacher builded a temple
With loving and infinite care,
Planning each arch with patience,
Laying each stone with prayer.
None praised her unceasing efforts,
None knew of her wondrous plan;
For the temple the teacher builded
Was unseen by the eyes of man.

Hymn: Same, verses three and four.
Poem:

Gone is the builder's temple,
Crumbled into the dust;
Low lies each stately pillar,
Food for consuming rust.
But the temple the teacher builded
Will last while the ages roll,
For that beautiful unseen temple
Is a child's immortal soul.

HYMN: "Teach Me, O Lord, Thy Holy Way," all verses.

PRAYER

July 8

THEME: *Jesus the Prince of Peace*

CALL TO WORSHIP: "Peace," by Edwin Markham.¹

PRAYER BY LEADER (For a true understanding of peace)

HYMN: "God of the Nations, Near and Far"
MESSAGE OF POETS AND SCRIPTURE (Use several readers)

Scripture: Matthew 5:9

Poem: "If War Is Right," by Corbin¹

Scripture: Luke 2:13, 14

Poem: "Whence Cometh War?" by Whittaker¹

Scripture: Luke 19:41-42a

Poem: "Let Us Have Peace," by Turner¹

HYMN: "These Things Shall Be"

Scripture: Isaiah 59:1-8

Poem: "The Morning Breaks," by Oxenham¹

Scripture: Isaiah 9:1-8

Poem: "He Shall Speak Peace," by Clark¹

PRAYER HYMN: "O God of Love, O King of Peace"

PRAYER for the peace of the world

July 15

THEME: Jesus the Master Builder

HYMN: "O Master Workman of the Race"

CALL TO WORSHIP:

If we work upon marble, it will perish;
If we work upon brass, time will efface it;
If we rear temples, they will crumble into dust;

But, if we work upon immortal souls, if we imbue them with principles, with the just fear of God and the love of fellow man, we engrave on those tablets something which will brighten all eternity.

DANIEL WEBSTER

SCRIPTURE: I Corinthians 3:9-11; Luke 14:28-30; Matthew 7:21-28

HYMN: "My Master Was a Worker"

DISCUSSION AND READING:

Leader: Jesus realized God's purpose for him and allowed that purpose to shape his life.

Poem:

THE MASTER'S MAN

My master was a worker
With daily work to do,
And he who would be like him
Must be a worker, too;
Then welcome honest labor
And honest labor's fare,
For where there is a worker
The Master's man is there.

My master was a helper,
The woes of life he knew,
And he who would be like him
Must be a helper too;
The burden will grow lighter,
If each will take a share,
And where there is a helper
The Master's man is there . . .

WILLIAM G. TARRANT¹

Leader: "Except the Lord build the house, they labor in vain that build it." (Psalm 127:1)

Poem: "The Day and the Work," by Edwin Markham¹

Leader: "My Father worketh even until now, and I work." John 5:17

Poem: "Song of Christian Workingmen," by Clark¹

Leader: "Today hath this scripture been fulfilled in your ears." Luke 4:16-22; cf. James 1:27

HYMN: "Lord, Speak to Me, That I May Speak"

READING: "We Shall Build On," G. A. Studdert-Kennedy¹

PRAYER: "Others," Charles D. Meigs¹

July 22

THEME: Jesus the Master of Men

PRELUDE: "Song of the Pilgrims," by Ian Alexander³ (This could be used as a solo)

CALL TO WORSHIP:

I will go to the sanctuary today to answer my heart's quest for God. Blessed is the man that walketh not in the counsel of the wicked, nor standeth in the way of sinners, nor sitteth in the seat of scoffers. Blessed are they who sing praises unto God, the King of all the earth, the ruler over all nations. Therefore, Let the people praise thee, O God, let all the people praise thee.

SCRIPTURE: Matthew 4:1-11. It was only after Jesus had found mastery over his own life that he became the Master of men.

POEM:

THOU MUST BE TRUE

Thou must be true thyself,
If thou the truth wouldest teach!

³ In the American Student Hymnal, Appleton-Century Company.



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Thy soul must overflow, if thou
Another's soul wouldst reach;
It needs the overflow of heart
To give the lips full speech.
Think truly, and thy thoughts
Shall the world's famine feed;
Speak truly, and each word of thine
Shall be a fruitful seed;
Live truly, and thy life shall be
A great and noble creed.

HORATIO BONAR

SCRIPTURE: Luke 15:11-32 "He who has seen me has seen the Father." Christ alone shows us the suffering Father who saves by forgiving.

POEM: "The Christ of Common Folks," by George T. Liddell¹

HYMN: "O Love That Wilt Not Let Me Go"
SCRIPTURE: John 12:27-32; Matthew 25:31-32a; Luke 15:7

HYMN: "Immortal Love, Forever Full"

LEADER: On beds of pain, through lonely streets, across strange waters and in the forsaken corners of the world, men have found and been found by their Master.

POEM:

LORD, TAKE AWAY PAIN

The cry of man's anguish went up unto God,
"Lord, take away pain."

The shadow that darkens the world Thou hast made;

The close-coiling chain
That strangles the heart; the burden that weighs on the wings that would soar—
Lord, take away pain from the world Thou hast made,

That it love Thee the more!"

Then answered the Lord to the cry of His world:

"Shall I take away pain,
And with it the power of the soul to endure,
Made strong by the strain?
Shall I take away pity, that knits heart to heart,

And sacrifice high?
Will ye lose all your heroes that lift from the fire

White brows to the sky?
Shall I take away love, that redeems with a price,

And smiles at its loss?
Can ye spare from your lives that would climb unto mine

The Christ on his cross?"
—*Found on the wall of a Denver hospital*¹

UNISON SCRIPTURE: John 3:16

HYMN: "We Bear the Strain of Earthly Care"

PRAYER

July 29

THEME: *Jesus the Upward Way*

SOLO: "Renascence," by Hugh Porter³

CALL TO WORSHIP: "The Way," by Henry van Dyke¹

SCRIPTURE: Psalm 32

HYMN: "Christ of the Upward Way"

SCRIPTURE AND POETRY:

Scripture: John 12:20-27

Poem: "We Would See Jesus," W. J. Suckow¹

Scripture: John 14:2-7

Poem: "A High Way and a Low," John Oxenham¹

Scripture: Luke 9:57-62

Poem: "Gethsemane," Charles Russell Wakeley

Scripture: John 10:1-16

Poem: "The Disciple," Dwight Bradley¹

HYMN: "O Jesus, I Have Promised"

READING:

THE WAY, THE TRUTH, AND THE LIFE
O thou great Friend to all the sons of men,
Who once appear'dst in humblest guise
below,
Sin to rebuke, to break the captive's chain,
To call Thy brethren forth from want and woe!—
Thee would I sing. Thy truth is still the light
Which guides the nations groping on their way,

Stumbling and falling in disastrous night,
Yet hoping ever for the perfect day.

Yes, Thou art still the life; Thou art the way
The holiest know—light, life, and way of heaven;
And they who dearest hope and dearest pray
Toil by the truth, life, way that Thou hast given;
And in Thy name aspiring mortals trust
To uplift their bleeding brothers rescued from the dust.

THEODORE PARKER¹

HYMN: "Thou Art the Way"

PRAYER:

Our Father who art in heaven, we pray that in the midst of distracting circumstances we may keep ever in our minds a sure consciousness of the meaning and beauty of human personality. Though we are bound by earth's ties to the wheel of our daily routine let us not forget that there is something precious and incomparably lovely in life which has its roots in thee. Though cares harass us, though trickeries of fate attack us, and though the universe seem unfriendly and unthinking; may we carry in our souls the calm, sure confidence that life is given significance through knowledge of Jesus Christ as the way, the truth, and our life. Amen.

August Programs

August 5

THEME: *We Look Forward*

HYMN: "Forward Through the Ages"

LEADER:

HE WOULD NOT BE TURNED ASIDE

"He steadfastly set his face to go to Jerusalem." There are some that would interpret that as being merely stubbornness. But there is a deeper truth than that. Jesus possessed a flint-like will to do the task given him by God his Father. He would not be turned aside into lesser paths though it mean a Cross at the end of the road. He saw with a supernatural clarity that "He that shall endure unto the end, the same shall be saved."

READING: "One Ship Drives East," Ella Wheeler Wilcox¹

LEADER:

EACH DAY

Every dawn is a door to an open road, the shadows of evening a promised rest. Each day brings with it, as a gift of the morn, the strength to turn yesterday's defeat into today's victory, building a bulwark against tomorrow's despair. We may climb the heavenly steeps or seek to escape the laws of life. Perhaps we should remind ourselves of the lesson learned by Francis Thompson:

I fled Him, down the nights and down the days;

I fled Him down the arches of the years;

I fled Him down the labyrinthine ways
Of my own mind; and in the midst of tears

I hid from Him and under running laughter.

Up vistaed hopes I sped;

And shot, precipitated

Adown titanic glooms of chasm'd fears,
From those strong feet that followed, fol-

lowed after.

But with unHurrying chase
And unperturbed pace,
Deliberate speed, majestic instance
They beat—and a Voice beat
More instant than the Feet—

"All things betray thee, who betrayest Me."

HYMN: "We Thank Thee, Lord, Thy Paths of Service Lead"

SCRIPTURE: Jeremiah 7:23, 24; Galatians 6:9; Philippians 4:13 (Have this written before the meeting)

READING: "Today," Ozora S. Davis¹

LEADER:

Your future is largely what you make though failures and hardships frequently strike across your path. Still there comes the heavenly admonition—Look Forward! Determine to overcome every disappointment. Develop soul-courage to meet failures and hardships without faltering. Listen to the words of Max Ehrmann. History proves him right.

READING: "If You Have Made Gentler the Churlish World," Max Ehrmann¹

HYMN: "O Son of Man, Who Walked Each Day"

CLOSING PRAYER

August 12

THEME: *We Look Backward*

HYMN: "Faith of Our Fathers"

READING: "A Morning Prayer," by Ella Wheeler Wilcox¹

LEADER: "Look Back Intelligently"

He who makes progress as a rower is he that looks back intelligently. The past is preserved only as a check on the present that the future may become what it ought to be. We need to look at the past not to mope over mistakes made then but to determine what should be now.

READING: "Yesterday," Frank Crane¹

LEADER: "We Are Our Past"

We are our past in a way that few of us realize. Habits have very simple beginnings but grow until they hold us like a vice. Only a good habit can root out a bad one. Man cannot live in a vacuum and neither can we hope to replace a bad habit without putting in its place one so good, so worthwhile, that the very thought of it is a challenge to endeavor and a source of courage and strength.

READING: "The Lost Key," by Priscilla Leonard¹

SCRIPTURE: Psalms 77:1-9; 106:1-5

DISCUSSION: "We Look Backward"

(This discussion should be carried on with the group. It might be started by asking, "If you had the power to live over just this last year of your life, what would you do differently?" Do not, however, leave the discussion on a totally personal basis. Before closing ask some such question for discussion as this: What fact in the history of our world or nation are you the least proud of and would change if you could?)

ADDRESS: "Reshaping Our Past"

HYMN: "The Fathers Built This City"

PRAYER: "Prayer," by Helen Hunt Jackson¹

August 19

THEME: *We Look Inward*

SOLO: "Temper My Spirit, O Lord," by Conant.³

LEADER:

Every city newspaper has what is called a "Morgue." This department has on file a record of those who have attracted the attention of the public; some because of the goodness of their lives, others because of the evil. In some such way all people are

CRUSADE FOR FREEDOM

Spiritual Mobilization is a crusade for freedom. It is a constructive movement which believes that freedom cannot be taken for granted but can be regained, post-war, through concerted effort.

In this crusade men and women in all walks of life are joined. Great associations of educators, lawyers, physicians, business men, farmers, and clergymen are all allies. Responsible labor leaders are increasingly concerned because of the collectivist, stateist trend which began before the war.

That Spiritual Mobilization operates through the clergy of all denominations is not a happenstance. It believes it a responsibility of all ministers to protect basic freedoms and spiritual ideals which collectivism would destroy.

The preachers of America must reaffirm the sovereignty of God and the inviolable rights of man by reason of the sole fact that he is a child of God. The tides of materialism must be checked before they sweep us into serfdom under the state. The cause and influence of the clergy are in peril here as they were in other nations whose collectivism was further advanced and reached the totalitarian level. A dominant state does not champion the ideals of Jesus.

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known because of their goodness or their evil. None of us are as good as we should be and few of us are as bad as we sometimes are tempted to think. It does do us good, though, to look inward, to discover within ourselves some of the things we criticize in others. Tonight we are going to construct our worship service pretty much as we go along. Without being in any way extremists, let us look first at some of the great sins of the world and then seek to discover if they are, in any degree, a part of our lives.

NOTES TO THE LEADER:

(Tertullian listed seven "deadly" sins: idolatry, blasphemy, murder, adultery, fornication, false-witness and fraud. You will want to seek from your group expressions of the presence of these sins within our world, nation and community.)

(Can the love for money or the desire for power take the place of love for God? Is our desire to know how best to earn a living, with a decreasing emphasis upon how to live a life, a degree of idolatry? In how many ways can we take the name of the Lord in vain? Is it blasphemy to refrain from speaking when as a Christian we ought to voice our beliefs?)

(See the poem, "Mourn Not the Dead," by Ralph Chaplin.¹ Deliberate murder is a crime in every civilized country the world over. But is a less than living wage, a lack of sufficient shelter to protect life, unhealthy working conditions that shorten or jeopardize life—can these be a degree of murder?)

(See the poems: "Men Have Forged," by Jay F. Sigmund,¹ "The Women Toilers" by Grace Bowen Evans,¹ and "What Our Lord Wrote in the Dust."¹ Adultery and fornication are not polite words and we hesitate to use them. They, too, are crimes today in every civilized nation. But again, what are the moral standards we insist upon in our country? Certainly we dislike the words and infinitely more so their connotation, but sin is never blotted out by blinking our eyes at words nor blinding ourselves to those things about us which make for such sin.)

(What are the members' beliefs about divorce? What kind of a stand is the church of which you are a member willing to take toward the use of intoxicating liquor? How firmly rooted is the concept of chastity? Compare these ideals with those held by others in your community. We rightly think of false-witness and fraud as being crimes, but what about slander and malicious gossip? Then there are such things as hate, greed, envy, pride, prejudice, arrogance, indifference and the like.)

(Try to bring your group to the realization that by looking inward we find sins within ourselves for which we must pray. God's forgiveness and against which we must struggle.)

(Hymns may be found within any hymnal classified under Confession, Sin, Salvation.)

(Just before your closing prayer of confession and forgiveness you may want to use the poem, "The Indwelling God" by Hosmer.¹)

August 26

THEME: *We Look Outward*

SOLO: "Cross and Crown," Josiah Booth.³

CALL TO WORSHIP:

The Brotherhood of God is a holy place Where men and women and children and youth

May gather to worship a common Father. Enter then into his gates with thanksgiving And into his courts with praise; Give thanks unto him for our elder Brother

Jesus,

Bless his name, for the Lord is good; His kindness endureth forever.

HYMN: "I Would Be True"

LEADER:

There are many people, neighbors of ours, whose lives are refused normal growth because they have too much limited the circle of their friends and neighbors. Of all the loneliness that exists among men, the most cruel and poignant is to be shut out from friendships. Yet how true it is that if we desire friends we must first be a friend in our own attitudes, possessors of those attributes which envelope others in a bond of fraternalism stronger than death.

SCRIPTURE: Luke 10:25-36 The classic story answering, Who is my neighbor?

HYMN: "Where Cross the Crowded Ways of Life"

READING:

THY NEIGHBOR

Who is thy neighbor? He whom thou Hast power to aid or bless;
Whose aching heart or burning brow Thy soothing hand may press.

Thy neighbor? 'Tis the fainting poor Whose eye with want is dim;
Oh, enter thou his humble door With aid and peace for him.

Thy neighbor? He who drinks the cup When sorrow drowns the brim;
With words of high sustaining hope Go thou and comfort him.

Thy neighbor? 'Tis the weary slave, Fettered in mind and limb;
He hath no hope this side the grave; Go thou and ransom him.

Thy neighbor? Pass no mourner by;

Perhaps thou canst redeem

A breaking heart from misery;

Go share thy lot with him.

—Author unknown

LITANY:

Our Father, we thank thee for the opportunity to enter thy house and in the quietness of thy courts to commune with thee.

Hymn: "Dear Lord and Father of Mankind," verse 1

O Lord, we pray, deliver us from narrow provincialism and superficial pride which wounds our brothers and prevents us from responding to thy universal love and understanding.

Hymn, *ibid.* verse 2

Teach us, O God, all things which educate our hearts and souls for helpful and friendly living, like that of our Master.

Hymn, *ibid.* verse 3

Keep us always in remembrance, dear Lord, that wars and civil discord cannot prosper while we love thee and our neighbors.

Hymn, *ibid.* verse 4

Grant, most gracious Father, that as we choose thee for our guide we may uphold the law of love to all mankind as Jesus taught us, and bend all our efforts to right conduct, right thought and right worship.

Hymn, *ibid.* verse 5

READER: "Awareness," by Miriam Teichner¹

HYMN: "Teach Us, O Lord, True Brotherhood"

PRAYER:

MAKING LIFE WORTH WHILE

May every soul that touches mine—
Be it the slightest contact—
Get therefrom some good;
Some little grace; one kindly thought;
One aspiration yet unfelt;
One bit of courage
For the darkening sky;
One gleam of faith
To brave the thickening ills of life;
One glimpse of brighter skies
Beyond the gathering mists—
To make this life worth while
And heaven a surer heritage.

—GEORGE ELIOT

New Books

✓ Pastoral Work and Personal Counseling

By Russell Dicks. New York, Macmillan Company, 1944. 230 p. \$2.00.

In spite of the fact that Dr. Dicks has had far greater experience as hospital chaplain than as pastor in a local church, as evidenced in his earlier books and apparent in this one, his book shows better judgment as to the opportunities and limitations of pastoral counseling than do most books of this kind. He does not presuppose mastery of psychology or of psychiatric techniques in challenging the pastor to do a better job in his pastoral work. And this book is indeed a challenge; most pastors, we wager, cannot read it without a sense of shame at the careless and haphazard quality of their pastoral work. Even the most able will find themselves checked up at many points.

The author first discusses in a general way the pastoral task and indicates how it has been influenced by contemporary psychology. He then discusses the opportunities for pastoral counseling, with many excellent suggestions as to how the ways are opened up, both as the pastor goes to his people and as he makes it easier for them to come to him. There is a very good chapter on war-time counseling, in which Dr. Dicks' wide experience in seminars on counseling during the present war is evident. Part three discusses the conditions for effective pastoral work, the importance of sensitivity to personal crisis, the necessity of rapport and how it is established, the need for emotional maturity and balance in the minister. One cannot read this part of the book without being reminded once again that many ministers are not fitted for difficult counseling, either by aptitude or training, and that these will do well to seek help on all difficult cases.

Part four, *The Art of Pastoral Work*, is far too brief to be comprehensive. It is chiefly valuable for its emphasis upon the value and the technique of "listening." Also, there are revealing records of interviews with critical comment. The final part of the book deals with the larger aspects of counseling, the relation of the minister to doctors and social workers, the relation of counseling to preaching, and the newer approaches in evangelism.

Dr. Dicks sets a very high standard for the pastor and it is evident that he has no illusions as to the ability of the average pastor in this most important phase of pastoral work. Yet he has genuine enthusiasm for this type of ministry and believes that we have allowed it to be too long neglected among Protestant clergy. If there is a weakness in his book it is in over-emphasis upon crises, and yet when one considers that everyone goes through crises of some nature at various times and that these are the times when he most needs his pastor, perhaps the emphasis is right. Also, he does seek to make it clear that the kind and quality of relationships between pastor and people in normal circumstances determine in large measure his opportunity and

his effectiveness in counseling in times of stress.

H. J. S.

✓ Pastoral Care of Nervous People

By Henry Jerome Simpson. New York, Morehouse-Gorham Company, 1945. 194 p. \$2.25.

The book is clearly the result of much study and long experience. It is to some degree a technical book, replete with medical and psychiatric terminology. Yet the author manages to be "elementary," as his subtitle declares. It seems to this reviewer, however, that this book is not for the average pastor, as it is claimed to be, not because he cannot understand it, but because it deals largely with the more difficult counseling techniques for which most ministers are not fitted, and for which only those with high aptitude can become equipped by long discipline and study. Furthermore, a minister who follows the thorough-going treatment of nervous persons outlined here would soon be giving the major part of his time and strength to this exacting pastoral care.

The religious foundations of Dr. Simpson's approach to pastoral care are excellently set forth in the chapters on "The Right Life," and "The Wrong Life." These chapters are worth careful thought for the way in which they indicate what part religious faith and practice should play in healing nervous disorders. The chapter on "The Beginnings of Nervousness in Childhood" is an excellent review of the types of root causes which the counselor must always discover if possible.

Perhaps most help for the pastor will come through greater skill in diagnosis which this book should afford. In dealing with the various types of nervous disorder, Dr. Simpson follows an interesting pattern: (1) Differentiation, that is, the distinguishing characteristics of the disorder; (2) The Complaint Problems; (3) The History of the Complaints; (4) The Personal History; (5) The Family History; (6) The Formulation of the Problem; (7) The Plan of Treatment; (8) The Prognosis. This pattern is adapted to counseling procedure and to case records.

The book is so brief and the field covered so wide that much of it is little more than outline. It will have value in setting problems for continued study and should serve as a strong stimulus to further study by ministers earnestly seeking to improve their pastoral work.

H. J. S.

✓ Advance Through Storm.

By Kenneth Scott Latourette. New York, Harper & Brothers, 1945. 542 p. \$4.00.

This is the seventh and final volume in Professor Latourette's monumental work *A History of the Expansion of Christianity*. The book is well named for it deals with the years 1914 to the present. And what storms!

The last three chapters are in some ways the most significant in any of the volumes; they review the course followed in the series, compare the record with that of other religions and then present "the conclusion of

the whole matter." In this last the author presents his own faith as to the meaning, achievements, and future of the Christian movement. It must give one a strange satisfaction to put the last period to a life work like this. That period follows the forceful sentence: "This eternal life and this ideal community are, in the last analysis, not the fruit of man's striving, but the gift of a love which man does not deserve, and are from the quite unmerited grace of God."

P. R. H.

Nathan, Boy Of Capernaum

By Amy Morris Lillie. New York 10, E. P. Dutton & Company, 1945. 192 p. \$2.50.

Ten-year-old Nathan is a boy living in Capernaum during the period of Jesus' ministry. This story of his adventures and experiences represent a combination of the imaginative and factual. Into a series of eleven chapters, Amy Morris Lillie has woven a great quantity of information regarding Palestine, the traditions and customs of the Hebrew people, the religious heritage of the Old Testament, and an interpretation of the beatitudes and several of the specific stories out of the life of Jesus. The end result may be that this book covers so much material in so little space that it is the sort of book we can use with children more effectively when they have had previous experience with the stories referred to.

This would be excellent supplementary material and is the sort of story that children would find exciting and adventurous through the experience of Nathan himself. Since juniors have difficulty understanding many of the abstract concepts such as those represented in the beatitudes, a child reading this book might not of his own accord understand the connection and the interpretation. And yet it is through such concrete illustrations that they can begin to build a background of experience and understanding that will stand them in good stead as they grow in maturity. A child well grounded in knowledge about the Bible would enjoy *Nathan, Boy of Capernaum* very much.

C. C.

✓ Greater Good Neighbor Policy

By Wade Crawford Barclay. Chicago, Willett, Clark & Company, 1945. 257 p. \$2.50.

Here is another book written in defense of the proposition that if religious liberty is good for some it is good for all, that if freedom of conscience is to be prized in North America, it should be championed in the nations to the South. Dr. Barclay rightly insists that the ideals of religious freedom, so long accepted in North America, must be adopted in Latin America, if anything like a real Good Neighbor Policy is to be established on a firm foundation.

The author writes in an objective mood and documents his main arguments from factual material and from statements from Latin America (and usually Roman Catholic) leaders. Dr. Barclay avoids the easy error of comparing the best in American Protestantism with the worst in Latin American Roman

Catholicism, a comparison which when reversed, as it often has been, has hurt evangelical Christianity. This book should be placed along side of George P. Howard's *Religious Liberty in Latin America*. It is a clear statement of one of our important problems.

G. E. K.

Abridged Lectures of the First (1943) Summer Course on Alcohol Studies at Yale University.

Quarterly Journal of Studies on Alcohol, New Haven, Connecticut. Cloth, \$1.00, Paper, \$.50.

There are three groups of people to whom this small and meaty volume will be of interest and value. There are persons who want to be helped regarding the subject of temperance, but who do not know where to take hold. Others are already deep in the subject but in a piecemeal way. To others the subject of alcohol beverages is without intellectual honor and integrity, for to them it has been taken over by a group who are near fanatics.

The sponsorship of this volume is reassuring and its contents are in keeping with the character of its source. It consists of lectures given at the Summer School of the Section of Alcohol Studies of the Laboratory of Applied Physiology, Yale University. Each lecture was given by an authority in his field. The range of the subject matter is indicated by the following fraction of the total contents: "The Alcohol Problem: Formulations and Attitudes," "The Physiology of Alcohol," "Youth, Alcohol, and Delinquency," "Statistics of Alcoholic Mental Disease," "The Minister's Relation to the Alcoholic," "State Laws on the Control of the Alcoholic Beverage Trade."

The approach to the problem of alcoholic beverages is, as one would expect, scientific in a broad sense. The causes of the use of and addiction to alcoholic beverages are found in social pressures in the environment and in anxiety pressures within the individual. The effects are traced in the several aspects both of personality and society. Cures along several lines are pointed out. In some cases traditional concepts are shown to be untenable, while others are supported with new evidence. This volume may be recommended with enthusiasm to both the novice and the veteran in their field.

C. P. H.

The Bible Speaks to our Day

By George Barclay. Philadelphia, The Westminster Press, 1945. 93 p. \$1.00.

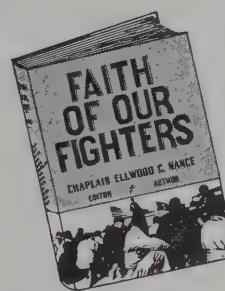
Six of the seven chapters of this little book were delivered as a course of Lectures during Lent 1943 by Dr. Barclay, a minister of the Presbyterian Church of England. The lectures are based on Scriptural material which Dr. Barclay pictures vividly before pointing out its implications for today.

Additional Books Received

A CENTURY OF CHRISTIAN STUDENT INITIATIVE. By Clarence P. Shedd. New York 17, Association Press, 1945. 54 p. \$.50. This is a brief history of the Student Christian Movement, beginning with the establishing of the Student Y.M.C.A. and extending down to recent developments in the direction of an inclusive type of student Christian work.

***CHRISTIANITY AND THE CULTURAL CRISIS.** By Charles D. Kean. New York 17, Association Press, 1945. 211 p. \$2.00.

"Battlefield Religion"



Chaplain Ellwood C. Nance, author-editor, is a Christian minister, veteran of World War I, with four service medals and the Purple Heart. Instructor at Army Chaplains' School, Ft. Devens, Mass., he has helped train 90% of the Army Chaplains. He has just been elected President of Tampa University.

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***COUNSELING WITH COUPLES BEFORE MARRIAGE.** By Warren D. Bowman. Elgin, Illinois, Brethren Publishing House, 1945. 32 p. \$.25.

***FLIGHT TO DESTINY.** Edited by Ruth Isabel Seabury. New York 17, Association Press, 1945. 124 p. \$1.25.

HILLTOP VERSES AND PRAYERS. By Ralph Spaulding Cushman. New York, Nashville, Abingdon-Cokesbury Press, 1945. 125 p. \$1.00. This is a collection of the poems of Bishop Cushman which have been so widely used. They are here arranged in helpful form for devotional use with prayers and scripture references.

HUMANISM AND HUMAN DIGNITY. Yale Studies in Religion, Number 13. By Luther Winfield Stalnaker. New Haven, Yale University Press, 1945. 58 p. \$1.00.

***MARRIAGE AND FAMILY COUNSELING.** By Sidney E. Goldstein. New York, The McGraw-Hill Book Company, 1945. 457 p. \$4.00.

PASCAL: Genius in the Light of Scripture. By Emile Cailliet. Philadelphia 7, Westminster Press, 1945. 383 p. \$3.75. Pascal was a scientific genius who turned to religion after mastering and adding to the scientific achievements of his time. This is a scholarly and readable biography.

***PASTORAL WORK. A SOURCE BOOK FOR MINISTERS.** By Andrew W. Blackwood. Philadelphia, The Westminster Press, 1945. 252 p. \$2.00.

THEY FOUND THE CHURCH THERE. By Henry P. Van Dusen. New York, Charles Scribner's Sons, 1945. 148 p. \$1.75. This is the amazing record of what men of the armed forces found in the mission fields when the currents of war carried them to all parts of the world. It is compiled from authentic and voluminous records.

* To be reviewed.

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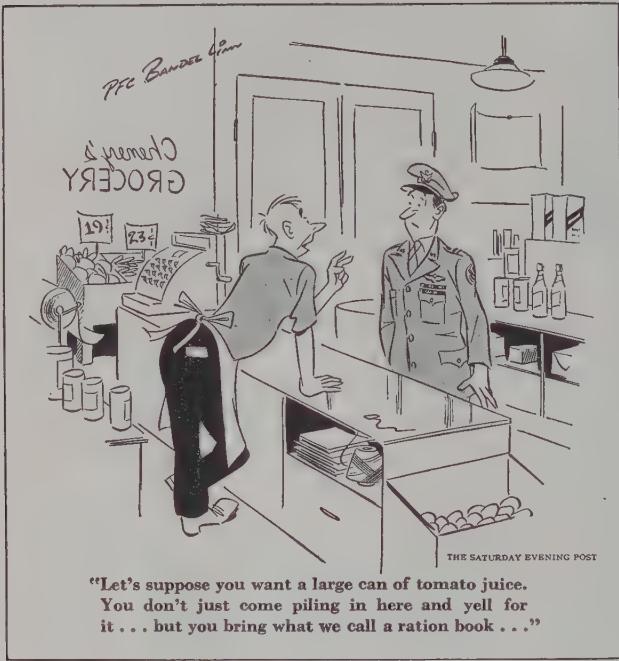


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What's Happening



"Let's suppose you want a large can of tomato juice. You don't just come piling in here and yell for it . . . but you bring what we call a ration book . . ."

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New complexities will face the service man as he reenters civilian life.

schools. They will also set up programs of vacation religious education.

One half of the budget is being raised by people within the county, by local churches, and by denominational groups—the Baptist, Congregational Christian, Episcopal, Methodist, and Presbyterian.

BUFFALO, N. Y. The Council of Churches of Buffalo and Erie County, recently elected RALPH E. SMITH, a layman, as its president. Mr. Smith has been active in the First Evangelical Church of the New York Evangelical Conference. He is an ex-president of the former New York State Sunday School Association. He is at present an executive of the downtown Y.M.C.A. of Buffalo.

UTICA, N. Y. The annual meeting of the Utica Council of Churches elected REV. JUDSON E. FIEBIGER of the South Congregational Church as president. REV. HENRY HOSPERS was re-elected executive secretary on a part-time basis.

CHICAGO, Ill. Chicagoland is to have a laboratory school of leadership education this summer, sponsored by the Church Federation of Greater Chicago. The school will be held on the campus of North Central College, Naperville, Illinois, July 22 to August 1. REV. MILTON BISHOFF, Chairman of the Committee on Religious Education of the Chicago Church Federation, will serve as dean and executive of the school.

DENVER, Col. REV. ROBERT W. TULLY, pastor of the Church of the Brethren in Rocky Ford, was elected recently as Associate Secretary of the Colorado Council of Churches. Mr. Tully began his work with the Council May 1st. He will devote the larger portion of his time to the state outside of Denver and will assist at Geneva Glen Camp.

Mr. Tully was born in Indiana in 1901. He received an M.A. in Education, specializing in physical education. He has had a wide experience in the public school field, both as a teacher and a coach of athletics. He has been active in both denominational and interdenominational work in Indiana, California, and Colorado. He is a specialist in young people's work.

PHILADELPHIA, Pa. The Board of Directors of the Pennsylvania State Council of Christian Education, on the request of the General Secretary, WALTER E. MYERS, has designated IRA C. SASSAMAN as Associate General Secretary. Mr. Sassaman has served as director of the adult division. He will now give increasing attention to general administrative problems and assist the General Secretary.

INDIANAPOLIS, Ind. At the recent annual meeting of the Indiana Council of Churches, BISHOP FRED L. DENNIS of the United Brethren Church was re-elected President of the Indiana Council. An eight-point program was adopted, including the designation of May as a month of emphasis for the Indiana Council of Churches. During this month every pastor is being asked to acquaint his people with the work of the

Councils in Action

ALBANY, N. Y. The REV. THEODORE C. MEYER, Pastor of the First Baptist Church of Albany, has been appointed Director of Religious Education of the Albany Federation of Churches. Mr. Meyer will carry part-time responsibilities for the Federation and continue as regular pastor. Mr. Meyer is Moderator of the Hudson River Baptist Association, North.

PASADENA, Cal. The Pasadena Council of Churches recently conducted a service of installation of REV. FELIX A. MANLEY as minister to the Council. The service was held in the Pasadena Presbyterian Church, and was participated in by the ministers of the city, with DR. E. C. FARNHAM of the Southern California Council of Churches giving the charge to the churches of the city. This is one of the first services at which an executive secretary has been installed as a minister to a council of churches.

TULSA, Okla. The Oklahoma Council of Churches has recently issued a new four-page paper called "The Oklahoma Church Councilor." The Council plans issues bimonthly. Each issue will be financed by one of the city groups, and their activities will be reported on the last page. The first issue announced the election of REV. ERNEST F. NOLTE of Kingfisher, Oklahoma, as the new president. Mr. Nolte is head of the National Commission on Town and Country Church of the Evangelical and Reformed Church. Mrs. L. R. SEMONES is serving as executive secretary of the Council.

KIRKWOOD, Mo. The Missouri Council of Churches recently announced that RALPH LOOMIS has been employed on a part-time basis to head the Department of Rural Survey and Finance. Mr. Loomis is a native of Missouri, and was born on a farm near Meadsville. He received his B.S. in Agriculture in 1913, and M.A. in 1921, from the University of Missouri. Mr. Loomis has been very active in the Boone County Council of Religious Education. Through the Council he conducted experiments in introducing religious teaching in rural public schools. Mr. Loomis will give part of his time to his avocation of farming, being associated with his son and daughters in producing and marketing milk.

TIOGA COUNTY, N. Y. The Tioga County Council of Churches has now employed two full-time directors of religious education to carry forward its program of Christian education. This is the result of a county-wide survey made under the direction of the Rural Department of the New York State Council, under the leadership of REV. RALPH L. WILLIAMSON, in cooperation with DR. H. PAUL DOUGLASS. The survey revealed that less than 25% of the children have any religious instruction. In certain areas only 5% to 10% of the children had any moral or religious instruction. With the help of BISHOP MALCOLM PEABODY of the Episcopal Diocese of Central New York, funds were raised to employ these directors. They will supervise weekday schools of religion, particularly in isolated areas served by one-room

Council, and, when possible, to receive an offering for it on one Sunday of the month.

BOSTON, Mass. The Massachusetts Council of Churches, through its Finance Committee, has announced the appointment of Rev. FRANK DUNN as Director of Public Relations and Finance. Mr. Dunn has been serving as interim minister of the Free Congregational Church in Andover. The services of the new Department of Public Relations, in press, radio, and other forms, will be available to the cooperating denominations and, so far as possible, to cities and towns in the state.

LANSING, Mich. At the recent meeting of the Michigan Council, arrangements were made for a combined sponsorship of the Council and the Michigan Society for Pastoral Care in providing for a resident chaplain to the University Hospital at Ann Arbor. Rev. LAWRENCE W. PEARSON, Vicar-in-charge of the Episcopal Missions of St. Paul, Brighton, and St. Stephen's, Hamburg, Michigan, will fill this post September 1. Mr. Pearson is a graduate of Hobart College, Geneva, N. Y., has read at Exeter College, Oxford, and has done graduate work at Penn State College and the University of Michigan.

The Michigan Council of Churches announced that Rev. C. WALKER HAYES, formerly of Hillsdale, is to become the Director of the Council's Committee on Race Relations. Mr. Hayes was born in Boston, Massachusetts, is a graduate of Washburn College, of Columbia University, and of Union Theological Seminary. Mr. Hayes has been a local pastor, and active in various types of social welfare work. He has been a teacher of sociology and social work in the University of Montana and at Rockford College. He has also served on the staff of the Russell Sage Foundation.

At the recent annual meeting of the Michigan Council, HOWARD Y. MCCLUSKY, Assistant to the Vice President of the University of Michigan, became the Council's first layman president.

John Robert Hargreaves —Religious Pioneer

MINNEAPOLIS, Minn. The Rev. J. R. Hargreaves, founder of the National Committee for Cooperation in Character Education, died on April 13 at the age of 75. Mr. Hargreaves was a pioneer in furthering close cooperation between churches and non-ecclesiastical agencies working for character and personal development. In connection with this interest he served on a Joint Mission of the International Council of Religious Education, the Federal Council of Churches, and the Home Missions Council, and for several years worked closely with the members of the staff of the International Council. He was influential in getting recognition among religious forces of the spiritual qualities of other types of character-building agencies, especially the 4H Clubs, with which he was prominently connected.

Mr. Hargreaves was ordained in the Congregational Church and served in Chicago, in Iowa Falls and Iowa City, Iowa, in St. Paul, Rochester, and Minneapolis, Minnesota, and at Hood River, Oregon. He took

his theological training at the University of Chicago and for a time taught at Carleton College, Northfield, Minnesota.

While living in Hood River he developed an interest in the community church movement and became associated with leaders in the promotion of the merging of churches in small communities. In 1937 he organized the National Committee for Cooperation in Character Education and became its Counselor. This developed into a nation-wide organization sponsored by prominent leaders in education and religion. His vision and unusual devotion to this work won him the admiration and friendship of people across the nation.

Latest "Victorious Living" Stations

THERE ARE NOW 78 stations carrying the International Council's five-minute daily radio program, "Victorious Living." The seven newest ones are:

Kokomo, Indiana, WKMO, sponsored by Howard County Ministerial Association, 3:25 P.M.

West Lafayette, Indiana, WBAA, Union Efforts Committee, 6:55 P.M.

Baltimore, Maryland, WBAL, Council of Churches and Christian Education of Maryland-Delaware, Inc., 7:45 P.M.

Aberdeen, South Dakota, KABR, Aberdeen Ministerial Association, 11:31 A.M.

Knoxville, Tennessee, WBIR, Ministerial Association, 5:45 P.M.

Memphis, Tennessee, WHBQ, Memphis Council of Churches, 10:05 P.M.

Houston, Texas, KTRH, Ministerial Alliance, 6:25 A.M.

"Pure cultural enjoyment," too

WHILE THE *Journal* tries to give practical assistance to church school workers and to nudge them gently toward better ways of doing their work, it has never thought of itself as a magazine which could be read for its inspirational value alone. It was, therefore, gratified to receive, recently, a letter from which the following sentences are quoted:

"I was flat on my back with a spinal injury when I first subscribed to the *Journal* to make the best use of my time, so as to return to the pulpit a more capable man. I have given up hope of returning... I have greatly enjoyed the *Journal*, but more prosaic things, such as bread and butter, fuel and doctor's bills must take precedence over pure cultural enjoyment, so I cannot continue my subscription. Every issue is filed away, read and reread. Perhaps it is selfish of me to keep them when some active minister might find them valuable, but they do give me encouragement at times when I need it.

"The *Journal* is vital. I think I know why. It is because each of you puts something of his own personality into every issue. It is a human document, prepared by human hearts to meet human needs. I am certain that so long as you of the staff continue to think of your readers as people with prob-

lems to meet, and not merely as names upon a subscription list, the *Journal* will grow in vitality and in service, and remain a challenge to the best that is in the heart of every reader."

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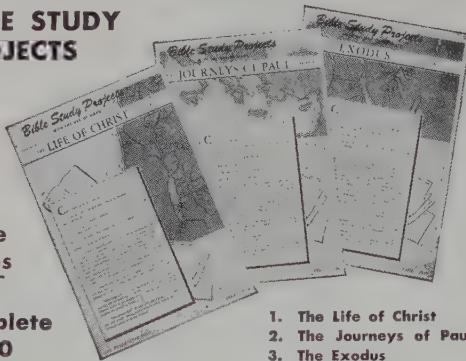
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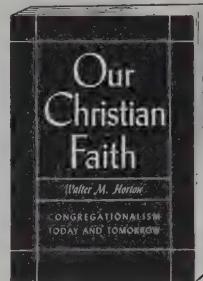
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Where Do the Veterans Fit In?

(Continued from page 15)

coming a citizen; of becoming a civilian again; of changing from school to one's life work; of self-support and stewardship of income; of establishing a home of one's own perhaps in a new and strange community; of getting married and facing parental responsibilities.

What about training for young parents?

One responsibility particularly deserves special attention, that of marriage and parenthood. We assume that all newly married people will be in the Young Adult Fellowship. That is where training in parenthood should center. Unless it begins when parenthood begins, it will miss its best opportunity. People who have muddled through without special help and guidance during the earlier years of parenthood will have worked out their own adjustments, and established their patterns of family relationship by the costly trial and error method. Whether they are wise and skillful or emotional and blundering, they will be sensitive about them and on the defensive. It will be too late to help them much except in the tragic cases where failure brings desperation. Family life education should center in this young adult group.

Organizationally the church's special and crucial post-war task centers in the young adult group. Functionally it centers in the guidance and enrichment of Christian family life. For both these tasks we need greatly reinforced leadership and enriched program resources locally and nationally, denominationally and collectively.

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M—Mature Audience

Y—Young People

C—Children

*—Outstanding for Family

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Experiment Perilous (RKO) George Brent, Hedy Lamarr, Paul Lukas. *Melodrama*. Accidentally drawn into family circle wherein husband, at heart a maniac, is destroying all but himself, doctor sees tragic course of events revealed. . . . Setting, that of early 1900's, effectively reproduced to provide atmosphere. *Ingeniously done* psychological melodrama, somewhat weakened by sugary conclusion, wordily told. M

Forever Yours (Mono.) Johnny Downs, Gale Storm. *Drama*. How a rich girl is stricken with infantile paralysis, learns to walk again. . . . Sets forth a "cure" in what could easily prove to be too careless a manner. Pedestrian. M,Y

Flame of Barbary Coast (Rep.) Ann Dvorak, Joseph Schildkraut, John Wayne. *Melodrama*. Cowboy from Montana matches wits with gamblers in San Francisco and betters them, while earthquake, fire and post-disaster election add to the excitement. . . . More vigorous than many more pretentious films which have used this setting. *For action fans, entertaining.* M,Y

Having Wonderful Crime (RKO) Carole Landis, George Murphy, Pat O'Brien. *Comedy*. Amateur sleuths have gay and carefree time when they set out to solve disappearance of mysterious magician. . . . Monotonously confused and confusing. M,Y

Hangover Square (Fox) Laird Cregar, Linda Darnell, George Sanders. *Melodrama*. During mental lapses, able young composer commits gruesome murders; in Samson-like finish destroys hall in which his prized concerto is being first performed. . . . Setting, London in early 1900's, effectively utilized. *Convincingly presented* picture of a tortured mind being debased—for any who may wish to be subjected to the torture of seeing it. M

Honorable Discharge (RKO "This Is America" series.) *Documentary*. Final orientation lecture to veterans soon to be discharged explains benefits they may expect, provisions of G. I. Bill of Rights, where they may go for future counsel, and so on. . . . Reduction of involved rules to graphic, terse, easily understood terms. M,Y

Hotel Berlin (War.) George Coulouris, Helmut Dantine, Peter Lorre, Raymond Massey. *Melodrama* set in Berlin hotel during air raids, with intrigue and counter intrigue among nazi officials as disintegration of plans, inter-group suspicions, underground activity create fear and panic. . . . An exciting plot and some good bits of character portrayal, overdone as to coincidence. *Violent melodrama.* M

I'll Remember April (Univ.) Gloria Jean. *Comedy* about a little rich girl suddenly made poor who wins fame and romance when she takes part in an amateur radio show, with a murder thrown in for good measure. . . . Pleasant songs by young star cannot redeem a *hopelessly routine*, disconnected story. M,Y

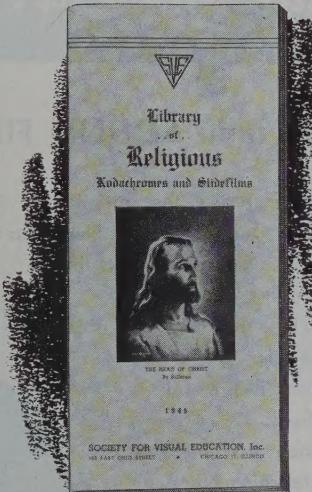
Leave It to Blondie (Col.) Arthur Lake, Penny Singleton. *Comedy*. A domestic crisis due to misunderstandings in the Bumstead family. . . . A *lightweight, slapstick* film built on the well-known comic strip.

M, Y, C

Music for Millions (MGM) June Allyson, Jimmy Durante, Jose Iturbi, Margaret O'Brien. *Drama*. Famous musical compositions performed by symphony orchestra, many of its members women by virtue of wartime manpower shortages, set in story of devotion of small girl to her sister as latter

continues playing in orchestra as she approaches motherhood, fears that her husband, unheard from in months, is dead in south Pacific. . . . A beautiful musical background for a story warmhearted, sentimental, appealing, relieved by clowning of Durante, quaint determination of O'Brien. Perhaps misleading for some in implication that prayer may have brought husband back to safety. M,Y

***National Velvet** (MGM) Donald Crisp, Jackie Jenkins, Anne Revere, Mickey Rooney, Elizabeth Taylor. *Drama* set in prewar English village, centering about a small girl's love for a horse, the regeneration of a wandering jockey who helps her train the horse to win the national steeple chase, and the family's decision to forego the resulting



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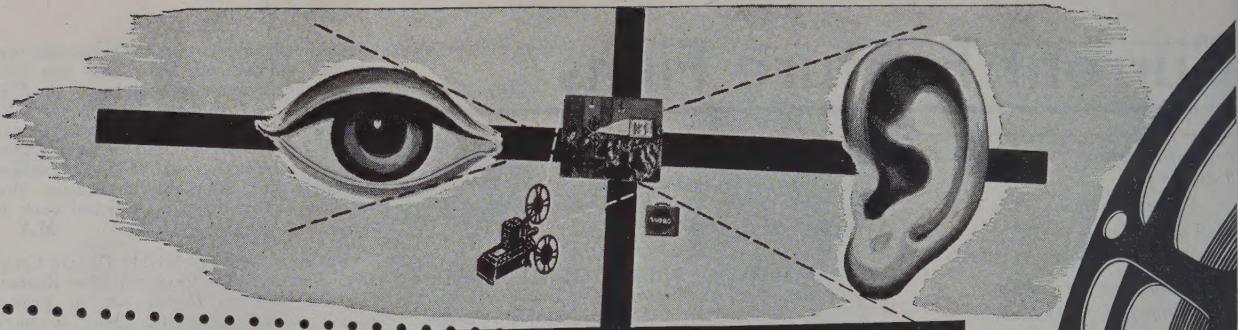
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M, Y, C

Pan Americana (RKO) Eve Arden, Robert Benchley, Audrey Long, Philip Terry. Comedy, with interludes of supposedly authentic Latin American night club performances about a magazine staff which goes on a tour below the border to gain pictures for a forthcoming issue. . . . Another naive attempt to "cement friendship" with Latin-America by picturing that region as one vast elaborate night club after another, accompanied by a story centering about a hero whose chief delightful activity is seduction. Moves at sprightly pace, is effectively directed, but is *worthless in theme*. M

†A Song to Remember (Col.) Paul Muni, Merle Oberon, Cornel Wilde. Drama. Extensive selections from Chopin's music (recorded, though uncredited, by Jose Iturbi) set in false story of composer's life as conflict between revolutionary sympathies and temptation to shun world selfishly as an artist. . . . Technicolor here is as yet unsurpassed for delicacy, effectiveness; recording of music is excellent, its quantity unstinted. But distortion of facts of composer's life and personality are inexcusable, unnecessary. A *handsome* production as to eye and ear appeal.

M, Y

Sudan (Univ.) Turhan Bey, Andy Devine, Jon Hall, Maria Montez. *Melodrama* in gaudy technicolor and fabulous sets, all about an ancient Egyptian princess who falls in love with the king of the bandits who rescues her from slavers employed by her wily lord chamberlain. . . . Unbelievably, film actually takes itself seriously! *Expensive hokum.* M, Y

Thunder Rock (British film) Barbara Mullen, Michael Redgrave. Drama. Disillusioned by apathy of British leaders in face of rising threats to world rights, journalist broods on futility of struggle as lighthouse keeper on lonely rock. As he creates in his own mind figures who were lost on century-past shipwreck, their giving up "lost" causes which since have been realized convinces him of need to return to current struggle. . . . An *intelligent, adult* film, successfully blending fantasy and current comment. More argument than drama. M, Y

Tomorrow the World (UA) Betty Field, Skippy Homeier, Frederic March, Agnes Moorehead. Drama. Near-tragedy enters professor's home when he tries to re-educate nazi-trained nephew brought from Germany on exchange ship. . . . Interestingly done as dramatic situation, but *inconclusive* in its look at nazi youth, since the boy is burlesqued rather than presented logically, and solution seems too simply to be a sound beating.

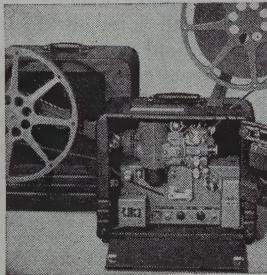
M, Y

Tonight and Every Night (Col.) Janet Blair, Lee Bowman, Rita Hayworth, Marc Platt. Musical, with interludes of dancing and vaudeville acts and a backstage romance, set in London during air raids. . . . Plot feeble and repetitious; some of the dances good spectacle; a few scenes border on risqué. *Mildly diverting.* M, Y

The West Coast Question (The March of Time) Documentary on present and post-war problems of area war-swollen in population, insufficiently diversified economically to persist on probable peacetime basis. . . . Scenes effectively chosen to convey overall grasp of problem.

M, Y

Scene from
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Editorials

Priority—A Concern for Persons

A BOY CAME HOME from World War I with years of experience crammed into a few short months. To his parents he was still a boy, but quite obviously he had leaped into manhood. He had learned to smoke and play cards and drink moderately, all of which his family disapproved. He was restless. He resented authority. The parents were worried. There was much strain on the family ties. But love was tenacious; family loyalty strong. Patience was strained but never quite broken. Finally, after many months, normal interests began to be restored and the boy returned to more normal behavior.

What this boy required of his family was the long, long patience of love; the assurance of help ever at hand when he should find that he needed it; the discovery that family bonds can stand almost any strain when love is great enough.

Is there something of a parallel in this for the church today?

Around this tortured and devastated world, millions of men have longed desperately for home and family. Most of them have said, "We want things just as they were before we went away." But things will not be the same. And these men will not be the same either.

Yes, they will be different. Not neurotic, not queer, not strange, most of them. Just mature, and more wise, perhaps, with outlooks vastly altered. They will be restless and some of them confused. They will not know how to use well the liberty they have so long looked forward to. Paradoxically, some who have had deep religious experiences will at the same time have developed habits of conduct conventionally disapproved by church people.

But they will all need our love and understanding. And if they turn to the church at all they will respond most quickly to that church which has the most convincingly warm and enfolding fellowship. If the church is a fellowship of redeeming love; if it cares about persons more than about anything else; if it has the tenacious affection and the understanding wisdom of a mother, it will hold its servicemen. If it lacks these it may set up special activities, it may form special groups, it may prepare for counseling services, it may run an employment bureau; but none of these will last very long, nor bind very many men permanently into the fellowship of the church.

On every church service flag are all the men and women who have had any connection with the church, however remote. There are those who have grown up in the church; there are those who had not attended for years and who did not really "belong" at all. But the church has treated them all alike. All have been remembered in our prayers; and have received letters and gifts. We have not asked whether one is more grateful than another. And we have persisted. One, two, three and even four years with perhaps no response. They have not been taken from our roll. They are ours.

Will it be so when they come home? Will we try to treat them all with the same care and concern? Will we patiently, with a friendship worthy of our Christ, hold them within our interest and our care, no matter how slowly they respond? Will we refuse to let them go?

If we are thinking of groups and activities and short-lived stunts to get their interest and support, we shall soon forget those who do not respond.

For Those in Ships of War

For those who go down to the sea in ships and do the business of war in great waters, I bring thee, O Lord, this my prayer.

In dangers beneath the seas and upon it, through hazards from the skies and the risks of harbors, and within the dreads that lurk in darkness and distance, let thy presence come with healing in its wings.

While they convoy others, grant them the eternal convoy of thyself.

When battle shakes the waters, hold them calm.

In loneliness, bestow upon them the gracious comfort of happy memories and fond hopes.

In temptation call thou up the vision of the lamp lights of home on a winter evening so that their souls cry out, "Get thee behind me, Satan."

When death comes across the waters to pick out whom it will for other adventures, grant them fortitude while still uncertain and peace when they at last feel their shoulders touched.

From the ocean may they come to "know the works of the Lord, what wonders he hath wrought in the deep."

In the name of him who calmed the troubled sea. Amen.

It all depends. If our church is an institution which can count only people within its doors, our service flag will soon be only a memory of good intentions. If our church is a dynamic fellowship, seeking to mediate the love of God through fellowship with Christ, a true *family* in the household of God, then we will hold those who come back with high expectations, and win those who come reluctantly or not at all.

H.J.S.

A Committee Meeting on the Seven Seas

HERE IS NOTHING in the Rule Book telling how to conduct a committee meeting when the members are scattered over the Seven Seas. Yet that is the way the committee report on pages 2 and 3 had to be prepared.

First, the question on the docket had to be thrown out to the members, asking each to answer "as he saw it." No member answered with any knowledge of what the others thought.* Then these replies were assembled and a draft was sent to all the members so that every person could dispute what the others said and add anything that he thought was not included. Then a real draft of the committee's report was prepared and sent out. Members sent in for extra copies of the first draft so that they could discuss it in a Service Men's Christian League or with their buddies informally.

A woman member who had been one of the most helpful in interviewing others finally wrote us not to use her name because her superior authorities had a rule against it. A private in Belgium whose letters had been most stimulating wrote that he had become a Catholic and so could not let us use his name. One member helped to fly Generalissimo and Madame Chiang Kai-Shek from Chungking to Cairo, and another had two boats shot out from under him while landing troops in Italy. After two years in the far Pacific another is now "trying to find a Sunday school class to teach."

When the committee was set up the membership was spread among a wide variety of groups—those in combat and home military service, those in contact with the troops at home and overseas, and those intimately related to the home church program. These groups are, therefore, represented in the Committee on the Seven Seas. To all of these, and to Bishop Hart who has been so helpful and cooperative as chairman, the *Journal* extends its hearty thanks. The Committee is now adjourned *sine die*.

*Quotations from these replies appeared on page 3 of the *Journal* in a series of seven from November 1943 to May 1944.